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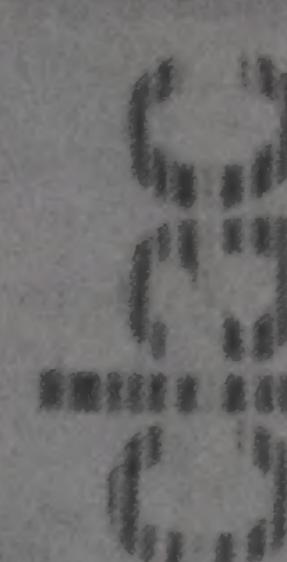
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Thinkbit:

"No one will die because of lack of sexual intercourse. Some people have died because of lack of intimacy."

Source unknown.



Christian Labour Association of Canada

NATIONAL CONVENTION

Photo: Courtesy CLAC

CLAC's Co Vanderlaan has a chat with Elaine J. McCoy, Alberta's Minister of Labour.

Labour union still not tolerated after 40 years**Tom Oosterhuis**

EDMONTON — The Christian Labour Association of Canada (CLAC) celebrated its 40th anniversary at a national convention on April 4. The theme of the gathering was "Justice at Work...Working Together."

A tribute to the growing recognition of CLAC's contribution was the fact that Alberta's Minister of Labour, Elaine McCoy, took time from a busy weekend schedule to address the convention. After expressing appreciation for the contribution which CLAC's Co Vanderlaan has made to committees which design government labour policy, Ms. McCoy went on to describe the changing economy of Alberta.

The province has entered a third wave, she claimed. After natural resources have replaced agriculture as the leading economic force, Alberta is now becoming an economy based on human resources. Its greatest export is human expertise.

A fringe benefit of the minister's appearance was the media coverage and further opportunities to bring CLAC's message of co-responsibility in labour-management relations.

Search for tolerance

The main part of the convention concluded with the keynote address by political scientist, Paul Marshall, of the Institute for Christian Studies. Dr.

See **CHRISTIAN** -- p. 2...

on behalf of persons whose rights have been violated by arbitrary arrest, imprisonment, disappearance or other injustice. It responds promptly with faxes, telexes and letters of protest.

Telexes can free the tortured

During 1991 a Guatemalan woman visiting Canada told of a man she knew who had been arrested and tortured while in detention, reports Elly Vandenberg, co-chair of ICCHRLA. When he was released (as many are not) he told that he steeled himself to bear the torture for 48 hours because by then he knew that the international community would be sending telexes to the government to free him. This is a way that Christians in Canada are responding to the cries for help from their brothers and sisters in Latin America when they are oppressed.

During 1991 ICCHRLA sent appeals to 14 Latin American countries, including 62 to Guatemala, 60 to El Salvador, 57 to Colombia and 43 to Peru.

Many Latin American countries are strapped by enormous debts owed to industrialized countries like Canada

See **HEALTH** -- p. 3...

Calvinist Contact

A Reformed Weekly

April 24, 1992/47th year of publication/No. 2304

West largely ignorant of Muslim Middle East, say observers**Bill Fledderus**

ST. CATHARINES, Ont. — After the collapse of communism, the West seems to be viewing the rise of Islamic fundamentalism in the Middle East as the next major threat to world peace, according to Gwynne Dyer, an expatriate Canadian writer who specializes in international affairs. He says Westerners need to educate themselves about Middle Eastern countries to prevent prejudice.

"The average taxpayer has no idea how many Arabs there are (fewer than there are Americans), nor of how many quite different countries they are divided into (21, according to the Arab League). In fact, he generally makes no distinction between Syrians, Palestinians, Kuwaitis, Egyptians or between 'Arabs' and 'Muslims,' lumping [all] together as an indistinguishable mass," he says.

Many Westerners see Saddam Hussein as the greatest enemy to world peace, but that is an ignorant simplification which could be leading to a renewed prejudice against Arabs and other Middle Eastern peoples, according to Dyer.

Westerners also need to educate themselves about the Islamic religion,

says Don McCurry, the director of the Zwemer Institute of Muslim Studies. He believes it poses a danger "arising out of the Muslim misconception that God has commanded them to impose Islam on the whole world."

The Koran advocates Holy War (Jihad) against pagans, the subjection of Christians and Jews and the death sentence for any Muslim who leaves his faith for another, although the 1 billion Muslims worldwide interpret these commands in different ways.

In Arab countries such as Iran, Saudi Arabia and Sudan, fundamentalists with political power have made Islamic law (the Sharia) the official law of the land. The Sharia has often led to an end of religious freedom and has led to other human rights abuses, according to observers.

See **FUNDAMENTALISM** -- p. 2...**In this issue:**

When Down-syndrome becomes a reason for abortion.....	p. 10
Post-abortion question: Will I Cry Tomorrow?.....	p. 11
Paul Spoelstra continues his Holland diary.....	p. 12
Can the Calvin basketball team jump?.....	p. 14

More democracy but no less human abuse in Latin America**Robert VanderVennen**

TORONTO, Ont. — The good news from Latin America in 1991 is that

virtually all countries are now administered by civilian rather than military governments. But the bad

news, says the Inter-Church Committee on Human Rights in Latin America (ICCHRLA) in its report for 1991, is that "human rights abuses continue to wreak havoc on the lives of millions of Latin Americans."

Consider this scenario, which is played out in many nations in Latin America. The wealth of the nation, in farms and factories, is controlled by an elite few. These people also run the government, and they run it for their own good, with rampant corruption and with policies that milk the many for the good of the few.

But the country has very strong military and police forces, willing at moment's displeasure to take over the government by force. Many soldiers and police officers work for paramilitary death squads which run wild in the country, answerable to no one. The legal system is hamstrung by the government. Some of the desperately poor people have formed revolutionary groups which fight against the government and military, with people in the villages being caught in the crossfire.

In an average month ICCHRLA receives 25 appeals to take urgent action



Photo: Courtesy of Lawg/ICCHRLA

Participation in civil defence patrols against rebels is required in Guatemala.

News

Christian union reflects and celebrates



Photo: Courtesy CLAC

Dr. Paul Marshall focusing on "The Right Kind of Justice."

...Continued from p. 1
Marshall pulled together a number of key elements of the vision that has led CLAC and bound it to other Christian movements for social action.

With reference to an early address by Dr. H. Evan Runner, Dr. Marshall suggested that the question, "Can Canada tolerate the CLAC?", is still very relevant. The practices and ways of thinking of our country's labour unions and political organizations are still very much threatened by the vision of CLAC and similar organizations.

Tolerance is a much misunderstood word, said Marshall. To be genuinely tolerant means to make room for other visions to be expressed, even those with which one disagrees. This means that pluralism is a greater challenge than it is often made out to be.

Fundamentalism

...Continued from p. 1

"One of the reasons for the rise of Islamic fundamentalism is that it poses itself as the solution to the social and economic problems which exist in Arab countries," according to Bassam Madany, an Arabic evangelist with the Back to God Hour. "Many of these problems are actually the result of a lack of coping with modernity. But fundamentalism would solve them by going beyond the idea of a state church to changing a country into a church state."

Westerners can easily become reactionary when they see fundamentalism becoming a powerful political force in

In Canada, we tolerate religious differences only as long as they don't express real alternatives for the public life of our nation, explained Marshall. Pluralism as we know it today reflects a relativity that does not take seriously the views of others or their rights to live out of those views. Economics becomes the chief commitment which levels the various visions.

A time to relax

The evening banquet provided the occasion for a different side of celebration to be highlighted. Over 340 guests, relaxed by a good meal, laughed, sang and talked, encouraged by considerable talent on stage. A local CLAC member, Marg VanGinhoven directed traffic as musicians, comedians and others entertained the audience.

A specially formed small choir, under the leadership of The King's College musician Joachim Segger, delighted the audience with a number of light-hearted but high quality songs.

Former executive director of CLAC, Ed Vanderkloet mused about "40 years of history in 15 minutes." His anecdotes gave a good portrait of an organization that developed a sense of humour in the midst of tough times and often vicious opposition by other unions.

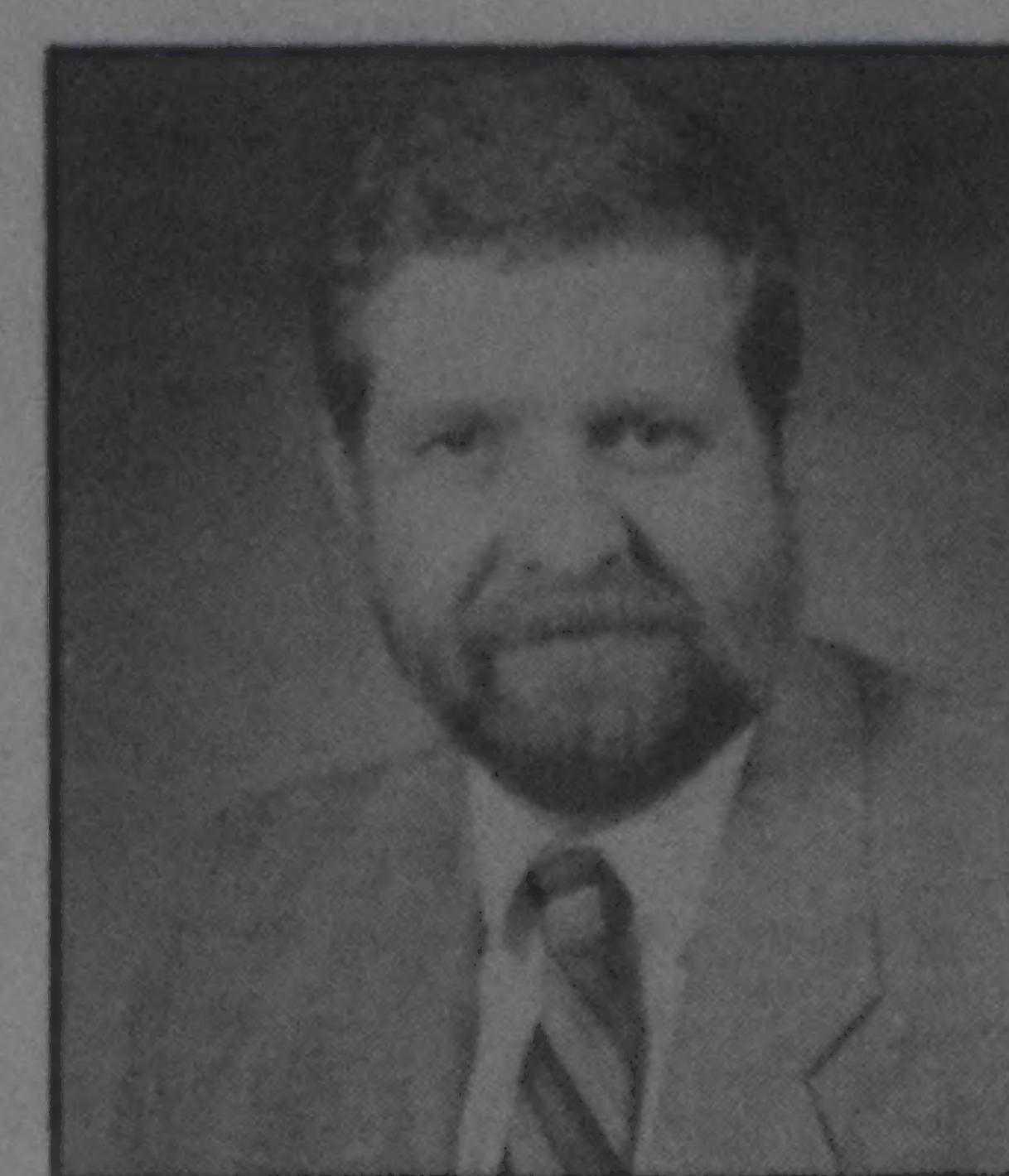
That humour was much in evidence during the cabaret style comedy hour of the

Cariboo Cowboys. The audience gave itself over to constant laughter as Pete and Evert imitated everyone from a mythical immigrant supporter of the CLAC to Johnny Cash in poking fun at themselves, the union and everyone else within ear shot.

A number of employees were presented with service awards for 10, 20 and even 30 years of service. A particular honour was given to Harry Antonides who has been with the organization for 30 years. Harry is especially known for his research into matters relevant to labour, particularly

his analyses of the spirits of our time. The board showed its gratitude for Harry's gifts and dedication by offering him and his wife a trip back to his roots in the Netherlands.

Tom Oosterhuis is a campus minister for the Christian Reformed Church at the University of Alberta.



Jake Kuiken

Society in FOCUS

Charity begins at home and should probably stay there!

Part 2

Richard Braaksma is the 17 year old son of good friends of my wife's and mine. He didn't entirely agree with what I said about charity.

Richard: *I won't deny the failures of our charity system. However, let's put it in perspective and take the right action. Blanket condemnation of charity is hardly well-founded. It's the donor with ulterior motives who promotes social control, not the distributing organization. Besides, our church just had a food bank offering last Sunday, just as they do every month. Further, the CBC is not done promoting the food bank. The situation spoke of the seasonal nature of charitable giving and called for a July drive. Perhaps some corporations and government are to blame for social injustices, but the greatest offenders... are ourselves as long as we're bystanders!*

I agree with Richard's conclusion. Too many of us are bystanders. That's why I object to the way charities are used. All too frequently there is more commitment to the tax deduction than to doing justice. Government may be the paramount institution for making sure that justice prevails, but we have to assume more responsibility.

For me, most troublesome is that a lot of work doesn't provide families with the means to live with dignity and self-sufficiency. I can't imagine a job that isn't worth what it takes to buy food, clothing, shelter, transportation, health services, family commitments and a reasonable contribution to the cost of running our country.

Richard: *Before we start searching for scapegoats, we should recognize our responsibility for social justice. If Canadians cared enough to make an issue of social injustices, our political leaders would have to respond. Marion Dewar of the Canadian Child Welfare Association was quoted in the Calgary Herald as saying, "If Canadians really care about their children the politicians will be there to do something. But as a society we haven't put any priority on children."*

It's precisely because there is a growing trend of substituting charity for fairness and justice that I object to charity. I think that's what Marion Dewar is suggesting with her comments about politicians. Frankly, there's not much point in half-way measures like food banks; we're better off investing public funds in food

for children and families than the floundering empires of Peter Pocklington or the Reichman brothers.

Richard: *Lobbying the government helps. Even the recent federal budget reflects what a small measure of public dissatisfaction does. The new child tax benefits introduced by the PCs means low-income families receive more and rich families less.*

If this is the government's response when only a few in society care, just imagine what could happen if Christians were to demand changes based on social justice principles. Counter-productively removing support for foodbanks victimizes those for whom we demand justice. It would be inhumane to suppose that letting people die to force us into recognizing social injustices justifies the changes we seek. We should remember Dr. Martin Luther King Jr.'s wisdom. He preached that the methods used must be as pure as the ends we seek. Boycotting the foodbanks can only be damaging!

Don't be fooled by the federal government's apparent support for the poor. When all the recent budget changes are taken into account, rich families benefit as much as poor families. The middle-class pays more and gets less. The poorest families, those that are on welfare and use food banks, get no benefit from the last federal budget.

I agree, Martin Luther King Jr. is a good example of what Christians can do. He devoted his life's work to correcting racial injustices. He broke laws, went to jail, suffered the pain of police brutality, defied the authorities and marched in the streets to obtain justice for black Americans. He wasn't looking for a hand-out or charity, he was telling the American government that it had a responsibility to bring justice to the relationships among all races. Do you think we're prepared to do the same things for the poor?

Jake Kuiken lives and works in Calgary where he's a registered social worker and a council member of the Alberta Association of Social Workers. Richard Braaksma is a Grade 12 student and works part-time as a telephone solicitor.

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Pressreview

Carl D. Tuyl



Pressreview

There is movement on the constitutional front. Premier Bourassa, who is staying away from all the official gatherings, is doing a bit of private consultation with the other premiers. And the Prime Minister promised students at a Toronto high school that he would turn the country over to them in one piece.

We are now in the triple-E Senate battle and Newfoundland's Clyde Wells delivered a passionate plea for such a reformed senate at the

Ottawa conference. The national P.C.'s popularity remains equal to that of a tofu-burger at a butchers' convention.

★★★

Pilgrims are flocking to Jose Maria Vargas Hospital in Caracas, Venezuela. They have seen the shape of Jesus on some of the pillars of the hospital and declared it an apparition. Hospital staff said water leakage created the images. I have heard stranger contradictions in the area of religion.

★★★

The press had a lot of fun with the British pollsters, who missed the boat totally on the recent English elections. England is firmly in the Tories' grip for at least another five years.

★★★

Euro Disney opened in the shadow of Paris, to the dismay of French intellectuals who fear Americanization of the country. There is already a MacDonalds somewhere close to Arc de Triomphe. *Horreur terrible!*

★★★

The United Nations declared an embargo on air traffic and weaponry against Libya,

which refuses to hand over the terrorist suspects. The embargo is more symbolic than effective. Many diplomatic actions and many of our own deeds are only symbolic and not very significant in the unfolding of the universe. But don't forget that even one human hair will split the wind.

★★★

Croats and Serbs keep killing each other with undiminished enthusiasm in spite of the presence of United Nations peacekeepers. Canadian U.N. personnel came under sniper fire last week. Blessed are the peacemakers, but they are usually also in dangerous territory.

★★★

There is a beer war a-brewing. The Yankees want the Canadian market open yesterday. Trade Minister Michael Wilson wants a three-year delay. NAFTA negotiations continue, but it is not likely that anything will be signed or sealed before the U.S. elections.

★★★

The Mandelans have separated, and Princess Anne divorced her husband. And the *New Yorker* picked up this item

from the *San Francisco Chronicle*: "Lapp herders in northern Norway claim that huge eagles ate about 1,300 of their reindeer this year." Let's hope Rudolph escaped the eagles' ferocious appetite.

★★★

The German post office in the West has caught on to unification. They are no longer bearing the logo Deutsche Bundespost, but now they simply carry the name Deutschland. And there was a strange convention in Sofia where spies from 30 countries discussed the downsizing of their numbers in the post-communist era. A lot of them got the pink slip, I bet.

★★★

Stewart MacLeod wrote in the March 30 issue of *McClean's*: The only way to get a decent high school education in Canada these days is to go to university. And the *Globe and Mail* of April 2 announced that "psychiatrists who tell parents to spend more time with their kids are just trying to drum up business." Reading the papers is educational folks, and reading T-shirts lately will give any child a primary course in what may be called "Birds and Bees 101."

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

Health less important than foreign debt

...Continued from p. 1 and the U.S. Recently several Latin American countries have taken drastic steps to satisfy conditions of the World Monetary Fund which brings loans and investments to the country. These major changes are applauded in our newspapers. But they bring disaster to the poor whose food prices rise, medicines are cut and schools are closed. In Peru 20 per cent of the national budget goes toward the foreign debt while only 11.3 per cent goes to education, health and housing. Cholera had affected 266,192 Peruvians by September, 1991.

The good news in El Salvador is that a peace treaty has been signed by the government and the rebels. But illegal capture, detention and torture are used routinely by the Salvadoran authorities to intimidate people from participating in popular organizations, trade unions and help for the poor, says ICCHRLA. People working for the basic rights of Salvadorans are the most vulnerable.

In Guatemala in 11 months of 1991 there were 550 extra-judicial executions, 197 assassinations, 80 attempted assassinations and 143 forced disappearances. Most often the human rights crimes are not investigated, or if they are, the guilty are never punished.

ICCHRLA was invited to study the situation in Mexico for the first time in 1990, with Canada considering extending its free trade pact there.

Though human rights abuses there are not as great as in many other countries, torture is routinely used to get confessions from people in prison. Labour rights abuses and the killing of peasant leaders over land rights is not uncommon.

From its very extensive contacts with churches and others working for justice in

Latin America ICCHRLA reports to the Canadian government and the United Nations office on human rights. It reports also to Canadian churches, and urges the concern and prayers of Christians for the change of heart that is needed in countries where the poor seem routinely ground into the earth by the strong.

Marian Van Til

OTTAWA — April 27 to May 2 is National Consumer Week, an annual event which focuses on helping Canadians be wise and careful consumers. The theme this year is "It's Everybody's Business," reminding people that everyone has what one provincial consumer and commercial relations ministry calls a "stake in the

marketplace."

Consumer Week is supported by the federal and all provincial governments. Each geographical area sets its own agenda for activities but the theme is nationwide. Those participating across the country include schools, community organizations, labour groups, businesses and manufacturers of many kinds, banks and consumer groups.

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Calvinist Contact

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Individual truth can be harmful to unborn babies

Last month there appeared an article in *The Toronto Star* in which a woman told the story of how she aborted the Down syndrome baby she had been carrying for five months. The woman, Thelma Morrison, wrote the story herself. She entitled it "The truth is, I killed my baby." (You may well want to read it before you go on with this editorial. You will find the article and a letter which appeared in response to it in a later issue of *The Toronto Star* on page 10 of this issue.)

"In a way, it was a straightforward decision," wrote Morrison. "Both my husband and I believed we shouldn't knowingly bring a baby into the world who wouldn't be able to fend for herself. And we had no ethical or religious convictions against abortion."

It was a decision about the quality of the baby's life, apparently. "Sure we would have loved her, cared for her, protected her," writes Morrison. "But there was so much we couldn't protect her from. And eventually, given our ages, she'd have been alone in a very big world. I didn't want that, I didn't want her to be frightened. Not ever."

Thelma Morrison talks from the heart. As a mother who has felt the baby kick and who dreamed about the things she would do with the little girl she had already named Maggie, she is genuinely grieving.

Judge not lest you be judged

It's so easy for those who disapprove of what the woman did to come down hard on her. Someone may suggest that it's about time that she and her husband develop some ethics or embrace some religious beliefs about abortion. That's a rather difficult thing to do on command. Maybe someone is angry that a child with Down syndrome was not allowed to live and accuses Morrison of selfishness. It's hard to understand the combination of being protective and harmful as a parent at the same time.

I think we must be careful in our evaluation and hear what Thelma Morrison is really saying. What I like about her story is that she is brutally honest about what she did. She killed her baby, she says. The medical profession and pro-choice people are more than willing to offer her a more gentle or more clinical expression. This woman does not accept such a cop-out.

Elsewhere in the article Morrison says that she wants nothing to do with the whole abortion debate. It's a bit naive to think that she can avoid the hard questions, but at least she is not seeking refuge in the "woman's right to control her own body" argument. That was not the issue for her. She was not out for her own convenience, she believes. She was afraid that her daughter would be alone after 30 or so years, seeing that she and her husband are middle-aged now.

We don't know whether Thelma Morrison was motivated by other reasons. Could it be that she lost interest in raising the child because her dream of what they were going to do together had been shattered? Does she know herself well enough to admit to that?

A 14-year old girl named Michelle Raino (see

letter p. 10) tried hard to understand Morrison's position. What a marvelous letter she wrote in response. The most poignant statement in that letter is that Morrison, who does not want to be judged, judged Maggie, someone who could have made it in life.

Of course Michelle writes with the benefit of experience. Thelma did not have that. But that's where ethical and religious rules come in. They are the rules by which people agree to do things of which they may have no experience.

If each individual person had to rely entirely on his or her own experience to discover what's right and wrong and to develop his or her own set of ethical rules, this world would soon grind to a halt. The prevailing religious and ethical convictions over the centuries have maintained that human life is sacred and that people have no right to kill each other. It's only in the latter half of the 20th century that limitations have been placed on this concept.

Personal truth

From what she wrote it is clear that Thelma Morrison believes one of two things: either universal truth does not exist, or, if it does, no one can know it. Each person can only know his or her own truth." Her story represents what she describes as "only one woman's truth." That's why she does not want to judge or be judged. She ends with two cryptic lines: "That's my truth. I just hope it's true." Of course, if you reject universal truth there can be no great certainty about anything.

But then, what's the point of writing her story? How do we break through from her individual truth to something that can help the whole human race? I suspect that this is where the real point of difference lies between Morrison and those who believe that God has underwritten reality with helpful rules and guidelines. Individual truths are a danger to society. They certainly are a danger to unborn babies.

The need to trust

But there is another ingredient missing in Morrison's story that is necessary for life. She and her husband do not seem to trust that the Lord will ultimately take care of things, even if they cannot protect their child from all harm.

Which parents can? Could the parents whose child died in a car accident protect her from getting killed? Could the parents whose child ended up in prison protect him from crime? Why have children at all if we must be assured that we can protect them? Trust in God does not prevent all bad things from happening. But with trust comes an ability to bear all things.

Of course we cannot insist on people trusting the Lord. It has always been a mystery why some people do and some people don't. But the lack of trust in divine guidance and intervention is, nevertheless, a fatal mistake when you are called upon to engage in this risky business called raising children, made all the more risky because people will not follow the universal rules for good.

There's no life without universal rules. Maggie Morrison experienced that before she saw the light of day.

BW

Letters / News

Are marketing boards beneficial?

In the March 13 issue of *Calvinist Contact* I read that one of your regular contributors, Maynard Vander Galien not only attended a protest meeting in Ottawa, but also defended farm management or marketing boards. According to him they prevent over-production.

I wonder somewhat how the government of this land can function properly when we as citizens protest whenever we are called upon to accept change for the benefit of the nation. We often seem to act like spoiled children.

Of course, anyone in the dairy or poultry industry would like to maintain the status quo, at the expense of the consumer. According to the Fraser Institute, a respectable Western think-tank, the average Canadian family pays an extra \$310 for poultry and dairy products annually because of these boards or quotas.

I wonder if Mr. Vander Galien would like the government to put controls on the manufacture of tractors or any other article commonly used on the farm, and also set the price. I hope that

most of us are convinced that we must return to the principles of the "free market." I, for one, believe that these principles also best defend our basic rights and freedoms as citizens.

It is sad that so many young, ambitious, would-be farmers, no longer have an opportunity to fulfil their dreams because their right to grow or produce (their quota) often costs far more than the price of the farm. In many cases quotas came to the farmer for free, although some farmers did purchase them.

Perhaps unbridled capitalism may not be the answer to all our problems, but let us not forget that it was competition and a free market that have given us our present standard of living.

One final comment on open borders and free competition, or free markets amongst the nations: it may well offer an opportunity for untold millions of people to improve their standard of living and bring it more in line with ours.

Walter Veenstra
Brampton, Ont.

Nancy's act an act of rebellion

Both the editor of C.C. in his editorial on Nancy B. (Feb. 28) and Mr. Charles Cavilla in his response (March 27) have made their point of view known. I would like to bring another aspect of the issue in view.

Nancy B., too, was created in the image of God. Some of the characteristics of that image are: knowledge, righteousness and holiness. To a certain extent these characteristics were still part of Nancy's life, although she had lost physical attributes.

If she was a Christian, then these considerations should have been part of her decision. But that takes a strong living faith. If we want to be honest, then her act has to be considered an act of rebellion against the God who is the Giver of Life.

Nancy B. has chosen to terminate her life. I will not judge her. God is the great and final judge.

Enno Ennema
Chatham, Ont.

Frisian takes Paul Spoelstra and C.C. to task

I found Mr. Paul Spoelstra's March 20 article on Friesland somewhat interesting. However, as you have probably heard by now from Frisians much more annoyed than I, the leaf on the Frisian flag is a "pompebed" — the leaf of a water lily.

Perhaps the use of the word "plompe" was a typographical error. In that case, I suggest you spruce up your proof-reading staff. The late Mrs.

Frum's name, which appeared on the front page of the same issue, was also misspelled.

You are read by many people for whom English is a second or third language. I think it is a journalistic responsibility to write well and correctly.

Mrs. I. Reitsma-Bronfman
Calgary, Alta.

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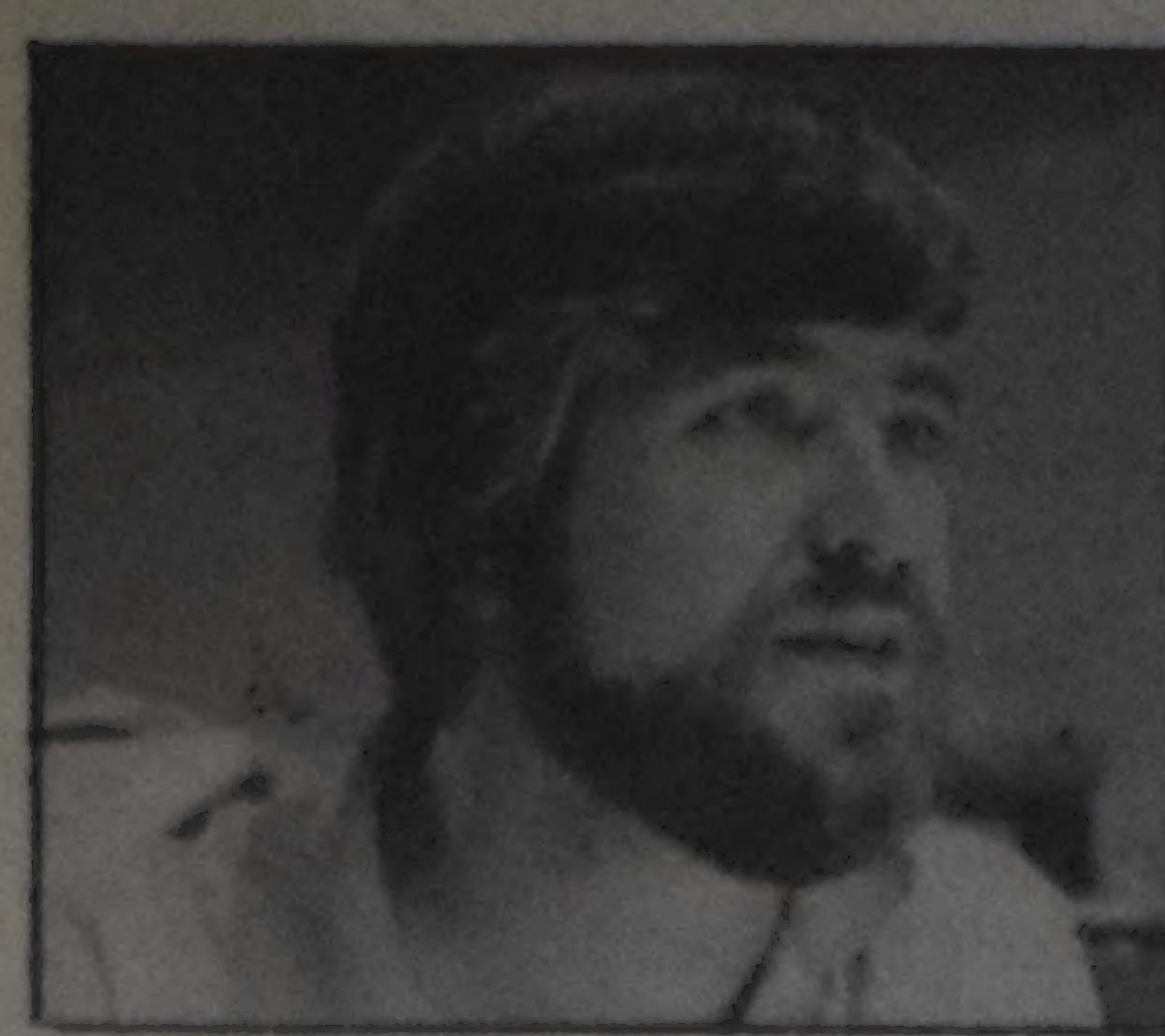
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Just a moment/Herman Praamsma



"Can a woman's tender care
Cease towards the child she bare?
Yes, she may forgetful be,
Yet will I remember Thee."

(William Cowper, 1731-1800,
Poet, from his Olney Hymns)

Forgetfulness is a human failing which seems to increase with age. When we're young, forgetfulness is blamed on *unwillingness* to remember, especially those things which were unpleasant duties; when we're young adults the culprit is *absentmindedness*; but when we're "older," forgetfulness no longer needs an excuse. It is seen simply as proof of the fact that we are over the hill. In fact, no hope is held out for any cure whatsoever.

Some time ago I read the story of three people who were at a social together. As they compared notes on growing older, the first one said, "You know, sometimes I find myself at the foot of the staircase wondering whether I was going to go up to get something from the bedroom or whether I just came down to fetch something from the kitchen."

The second person nodded vigorously and said, "I know just what you mean. Sometimes I find myself in front of the open refrigerator and I can't remember whether I just put something into it or I have come to take something out."

The last one, smiling, said,

"Fortunately nothing like that has happened to me yet, knock on wood!" — which he did, three times. Then suddenly he rose to his feet and said, "Excuse me, I guess there's somebody at the door!"

Forgetfulness is a miserable thing. It can cause much embarrassment and waste — endless minutes and hours as I look for items that I just *know* are there somewhere because I saw them only yesterday (or was it the day before?). Writing things down is the only way to guarantee that nothing is lost, no appointments are forgotten and no important date is missed.

But that also has its limits. Scraps of paper can be lost, and you can't imagine the panic of the well-organized person when they've lost their Handy-Dandy Monthly Planner!

Some years ago I started using a computer, a wonderful tool for remembering and storing information. The computer has a seemingly endless memory, and a vast capacity for organizing and storing things. However, all it takes is one wrong key pushed or one electrical storm and part of that memory is gone. And sometimes, for no reason at all it seems, a disc will inform me that the material stored in it is no longer available. On top of that, there are computer viruses that infect and destroy programs that were healthy.

God's forgetfulness

Is there a cure for forgetful people? I very much doubt it. I suppose you could even turn it around and say that we have an innate tendency to remember things we should forget and to forget what we should remember. The Bible tells us to fight against our weaknesses, and so we struggle on.

Fortunately the Bible is also the book of surprises! If anyone could be thought to have a complete cast-iron memory with no gaps at all, it would have to be God, right? Well, guess again. God forgets things so thoroughly that it is as though they had never happened — like our debts

outstanding to him, paid in full at Golgotha, wiped out, remembered no more! But God remembers always that we are his children even when we forget it at times.

What a wonderful message for struggling people. Dare I ask you never to forget it?

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.



Peter and Marja are



Dear P&M:

Despite the fact that I'm someone who is in her eighties, I hope that you don't think that I can't accept new and different things. Through the years I have seen many changes. I have walked with my hair in a bun on my head, and I've sat with a hat on in the church. I remember the time that Prof. Waterink wrote about bobbed hair in Moeder (a Dutch Christian Weekly), and I have pedaled a bike with iron clasps (ijzeren vliners) on my dresses to prevent them from blowing up too high. Those things used to give me blue bruises. My sons have had their heads shaved bald and now longer hair is in fashion again. Oh well; next year they will cut it differently. I'm not going to make myself busy over such trivialities, although I hope that Peter and his colleagues won't soon be on the pulpit with ponytails. On the other hand, ministers used to wear curled wigs.

For 21 years we lived in a particular place with many young people who found it normal to dress up for the morning church service and to come casually dressed to the evening service. Now this is something that bothers me. We go to God's house to meet him in worship. Perhaps you'll say that it has nothing to do with clothing, but then I remind you of the weddings you've attended. Were they dressed like that there? No one has a problem with dressing up for a wedding, but is it good that on Sundays young people dress as if they're going just anywhere?

*We used to sing these lines:
Trekt om naar Gods huis te gaan,
Oud en jong het feestkleed aan.*

*(Dress to go to God's own house
Old and young your festive clothes on).*

This isn't about how we see each other, but how the Lord sees us. The Lord Jesus himself wore a cloth that the soldiers did not tear apart. By this I mean, didn't God see that as well?

Well, I'll end here. I hope that you will answer my questions. The Lord bless you both!

Dear Dressed to Worship:

Don't be fooled by appearances. The look may be more casual, but young people still spend time looking their best. Even those jeans or Khaki pants should not be confused with work clothes or an "I could care less" attitude. They're carefully chosen items of clothing. Those informally dressed teens are wearing their favourite outfits.

This casual look is now part of our whole culture. It's a way of saying that hierarchies and class differences are just not important. That's why you will see a wide variety of clothing styles at concerts, plays, restaurants and parties, as well as in churches.

As parents, we love this more casual

approach. It is much easier to get ready for church. Since we have no hassles about Sunday clothes we have a more relaxed atmosphere in the house and in the car. As a result, we are in a better frame of mind to worship as a family.

Any church that wants to reach out has to relax its dress code. Suits and dresses intimidate many people who are not used to going to church. It really helps if you can honestly say to someone that it doesn't matter what you wear. Those informally dressed young people and young adults are among our best evangelistic tools. They send the signal that you can, as an old A&W commercial used to say, "hop in the car and come as you are."

In Bible times, believers went to the synagogue in their ordinary clothes. Their festive clothes were saved for special events like weddings or certain liturgical feast days. Even then, the style of dress did not change from the workday to the sabbath. The only difference was that the material was somewhat more costly. In fact, the Apostle Paul wanted worshipers to dress modestly and avoid expensive clothes (1 Tim. 2: 9). The Bible is not worried about a dress code. We are only encouraged to clothe ourselves with compassion, kindness, humility, gentleness and patience (Col. 3: 12), and with the Lord Jesus Christ (Romans 13: 14).

The seamless garment worn by Christ is not part of this discussion. It was not torn by the soldiers for a very practical reason: they would have made it worthless. In any case, Jesus gave no thought to dressing up for the cross and the "royal" scarlet robe was put on him briefly as a cruel joke by the governor's soldiers.

In your life time you've seen many changes. We can understand that this new casualness may seem like lack of respect. But you know, we're just so thankful to see our young people in church that we don't think twice about how they dress. The next time you're in church, don't notice their clothes. Notice them! Look at their faces. Don't they look wonderful? Isn't it great to worship together with them?

You hit the nail on the head and gave yourself the best advice when you wrote: "It isn't about how we see each other but how the Lord sees us." The Lord does not judge us by outward appearance. So why should we?

By the way, don't worry about ponytails on the pulpit. Peter just got a haircut.

**Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
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Peter and Marja Slopstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

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Arts/Cinema

Cinema summaries

Marian Van Til

White Men Can't Jump



Rated AA

Stars Wesley Snipes, Woody Harrelson, Rosie Perez
Written and directed by Ron Shelton

Ron Shelton, the writer/director of this film which focuses on street basketball in the black ghettos of Los Angeles, obviously has an affinity for sports. He gave us a slyly skewed and witty look at minor league baseball a few years ago in *Bull Durham*. Shelton seems to notice all the nuances in these sports and the world they're submerged in, and he gets those nuances right.

Sidney Deane (Wesley Snipes) is a black man who spends a lot of his time at an ocean-side basketball court. When he's not doing other odd jobs he supports his wife and baby by being a basketball hustler — that is, he engages in impromptu games (one-on-one or two-on-two), bets money on the outcome, and collects if he wins.

A loser?

Into that scene comes Billy Hoyle (Woody Harrelson of "Cheers" fame), a white hustler who plays the same game by his own rules. Hoyle's method is: come off as a chump, acting and looking stupid (he wears unfashionable clothes and a backwards baseball cap) so that the image-conscious blacks he plays against think he's a sure loser both on and off the court.

Meanwhile, Billy's girlfriend, Gloria, is studying reference works and almanacs, absorbing information non-stop so she can get her big break by appearing on *Jeopardy!* with Alex Trebek.

Circumstances soon force Sidney and Billy to team up to hustle other twosomes; and a formidable team they make. They win most of the time. But Billy, especially, is unable to get ahead financially because he's childishly impulsive when it comes to managing money, and ultimately, his life. The money he earns quickly slips away in yet another bet or capricious buy. (Gloria is much more realistic and keeps Billy anchored as best she can until she's finally had enough and leaves.)

In spite of an early attempt at doublecrossing, a friendship gradually develops between Sidney and Billy and each attempts to help when the other is in need.

A whole other universe

The basketball scenes in *White Men Can't Jump* are energetic, even exhilarating. And the film presents a fascinating glimpse into a sub-culture which bears no resemblance to the world which C.C. readers inhabit. But that being the case, many will find the dialogue in this film rather jolting: the street language, with its constant sexual innuendo, is not softened for middle class (and certainly not for Christian) sensibilities. These people operate in a different moral and social sphere — though it would be a mistake to say that the main characters are amoral.

Despite allowing us to see that in some ways Billy really is a "chump," the film does not entirely avoid glorifying his irresponsibility. And there are already more than enough examples in our society, filmed, televised and otherwise, of men refusing to grow up and take on the full obligations of adulthood.

Sidney fares somewhat better. He sees basketball hustling as just one of his jobs; it's not an addiction as it has become to Billy.

Asimov was 'a born writer'

Marian Van Til

Science fiction readers will immediately recognize the name Isaac Asimov. But so will chemists, engineers and those interested in any of a broad range of topics, scientific and otherwise. That's because Isaac Asimov, who died of heart and kidney failure on April 6 at age 72, was not only educated as a chemist but wrote some 500 books and 400 columns and articles over a 33-year period, making him one of the world's most prolific writers.

And much of that output dealt with either science fact or fiction. But he also wrote about subjects as diverse as Shakespeare and the Bible. Asimov's factual scientific works make science understandable to the average reader, and his science fiction has set the standard for works in that genre.

No senseless violence

Asimov's universe (no matter how far from Earth) was an ordered one and his benign treatment of robots, particularly, influenced other writers. In his 1950 novel *I, Robot*, Asimov set up three literary guidelines regarding robots: *Robots may not injure a human or by inaction allow a human to be harmed; robots must obey humans' orders unless that conflicts with the first law; robots must protect*

their own existence unless that conflicts with the first two laws.

Those laws were generally respected by other writers until recently when film robots like *The Terminator* began to violate those "rules." Incidentally, Asimov was not partial to movies. He resisted writing screenplays or giving up his stories to be filmed because most often a screenplay based on an original story doesn't end up resembling that story much, and Asimov liked his stories the way they were.

An exception was his 1966 story *Fantastic Voyage* which was filmed the same year it was written and starred, of all people, Rachel Welch. (This is a highly entertaining film, worth renting for an evening if you haven't seen it on television; it follows the adventures of a miniaturized medical team injected into the circulatory system of a human being). Admitting it sounds elitist, Asimov said he valued his readers too much to serve them "diluted Asimov" in movie form.

On fire to write

Asimov was born in Russia and came to New York City with his parents when only three years old. He taught biochemistry at Boston University from 1949 to 1958 but during that time knew he wasn't pursuing his first love,

writing. So in 1958 he quit teaching to write full-time; he never looked back.

Asimov has said he knew from early childhood that he wanted to write. "I imagine there must be such a thing as a born writer. At least I can't remember when I wasn't on fire to write," he once explained.

Thus, in addition to shorter pieces, Asimov produced 10 books a year, sometimes more. He could easily reach an output of 4,000 words a day (ask any writer or journalist how difficult that is!). And amazingly, he never rewrote. He had the uncanny ability to formulate in his head what he wanted to say and then write it down exactly as he wished to say it. "...Even my editors don't argue with me," he said.

Asimov's most popular science fiction work is the *Foundation* series, which began with a trilogy: *Foundation* (1951); *Foundation and Empire* (1952); and *Second Foundation* (1953). He continued the series several decades later with *Foundation's Edge* (1982) and *Foundation and Earth* (1986).

Among his best-known non-fiction works are *The New Intelligent Man's Guide to Science* (1965), *Words of Science and the History Behind Them* (1959), and *Extraterrestrial Civilizations* (1979).

Spirit of Ukraine: 500 years of painting'

HAMILTON, Ont. (Can. Scene) — Ukrainians in Eastern Canada will have a unique opportunity this spring to see an international art exhibition of great historic and political significance, *Spirit of Ukraine: 500 Years of Painting*. It is showing at the Art Gallery of Hamilton, at 123 King Street West, Hamilton, Ont., from now until June 15.

The 120 paintings and icons have been selected from masterworks of the State Museum of Ukrainian Art, Kiev, and a private collection in Kiev. Most of the works in the exhibition have never travelled to North America before.

The exhibition contains 15th - 18th century orthodox icons such as "The Miracle of St. George" and a spectacular eight foot-high altarpiece, "King of Heaven," which is layered with gold leaf and polished lacquer. Also featured in *Spirit of Ukraine* are romanticized portraits of legendary Cossack folk heroes, works by the pioneers of the Ukrainian modern movement and 19th century paintings showing everyday life in Ukrainian villages and farms.

Spirit of Ukraine opened at the Winnipeg Art Gallery in August 1991 as part of the

celebrations surrounding the 100th anniversary of Ukrainian settlement in Canada. The exhibition then travelled to the Edmonton Art Gallery, and is now in Hamilton for the final stop of its 10-month North American tour.

The Art Gallery of Hamilton will enhance the *Spirit of Ukraine* exhibition with a series of special films, lectures, bandura concerts and hahilky dance. Cafe Kiev, a special cafe celebrating the foods of the Ukraine, will open during the

exhibition. There will also be special workshops for children, including Easter egg decorating, traditional Ukrainian cooking and bread decorating and icon making.

All the works in this exhibition are illustrated in colour in the catalogue accompanying the exhibition. Souvenir posters, T-shirts and postcards featuring images from the exhibition are available for purchase.

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Church

Marian Van Til, page editor

Banner interim editors appointed

Bonny Mulder Wynia

GRAND RAPIDS, Mich. — Two months after Galen Meyer's resignation from his position as editor in chief of *The Banner*, the weekly periodical of the Christian Reformed Church (CRC), the CRC Publications board has appointed two people to serve as interim "co-editors." Dr. John Kromminga, former president of Calvin Theological Seminary, Grand Rapids, and Dr. Harvey Smit, editor in chief of the education department of CRC Publications, will serve as co-editors from August 1, 1992, to August 1, 1993.

The two men were selected by an ad-hoc committee of the CRC Publications Board that was chaired by Rev. Doug Kamstra of Grandville, Mich.

The mandate of the committee, organized in February, was to develop an interim plan for editorship of *The Banner*. Kromminga and Smit were chosen from a slate of some 30 people considered for the interim position, based on their reputations as church leaders who had clear name recognition in the CRC, had earned the trust of people and could lead the church through troubled times, according to Kamstra. They also met the necessary requirements for proven writing and leadership skills.

Long-time experience

Kromminga, 73, graduated from Calvin Seminary in 1942 and earned a doctorate from Princeton Theological Seminary. After pastoring

three churches, he served as president of Calvin Seminary from 1956 until his retirement in 1983. Since that time he has served as president of International Theological Seminary, Los Angeles, where he hopes to return after the one-year editorship.

Smit, 64, graduated from Calvin Seminary in 1952 and earned a doctorate in philosophy from the Free University of Amsterdam. He served as chaplain in the U.S. Army for two years and as missionary in Japan from 1959 to 1977. At that time he began working for CRC Publications, where he currently serves as editor in chief of the education department.

Both Kromminga and Smit acknowledge that the *Banner*

editor position may be a difficult one during the coming year following Synod 1992's decision in June concerning women in ecclesiastical office. Kromminga feels it will be important to address the division and animosity already evident in the church: "People have become alienated from each other; they've so made up their minds that they're not listening to each other anymore. That's hampering the life and vitality of the denomination." Smit hopes that *The Banner* will be able to help the church through the crucial period of either "change or change postponed" by putting that change into perspective and helping people respond in a Christ-like manner.

According to Gary Mulder,

executive director of CRC Publications, the shared position will be divided as follows: Kromminga's primary responsibility will be the editorial writing; Smit's will also be writing, editing, and administrative work (including staff supervision); and the two will share the planning (with staff). "I feel confident in the wisdom and integrity of both men, and believe they will be right for the CRC during what may be a critical year for our denomination," said Mulder.

A permanent *Banner* editor will be appointed in June 1993 by the CRC synod, based on name(s) recommended by a search committee.

Revival sweeping China despite government crackdowns

BEIJING, China (EP) —

As many as 28,000 Chinese are becoming Christians every day, according to *Christian Mission* magazine. Whole villages reportedly are turning to Christ in Anhui Province, and church-building and worship is virtually unhindered in remote regions of Zhejiang, Fujian, Guangdong, Yunnan and Inner Mongolia.

The capital of Zhejiang Province, Wenzhou, is now over 60 per cent Christian, according to News Network International (NNI).

A recent report of the Zhejiang Province education commission said that up to 33.6 per cent of children and teenagers in some areas participate in religious activities such as Bible studies and prayer meetings after school.

In response, government

officials are trying to crack down on religious activity, unregistered house churches and the distribution of religious literature by foreign churches and groups.

The Zhejiang report said that religion was to blame for the increasing number of youth who do not salute the Chinese flag or participate in communist activities. Civil authorities in Tongyuan, a town in Shaanxi Province, last year forbade parents to allow their children to attend prayer meetings in churches, and the national government has called for a strengthening of Marxist thinking among youth.

An 18-member National Council of Churches USA delegation visited China in February and found both a "mushrooming" of Christian congregations and increasing government surveillance of

churches. "The collapse of communism in Eastern Europe and the Soviet Union subsequent to the Beijing tragedy of 1989 has made China's government very nervous, almost paranoid," said the Rev. Franklin Woo, head of the NCC's China Program.

Contradictions

At the same time, Woo said China, with its steady economic development, is headed toward a more open society. "There is no way of turning the process back," he said. "In order to survive economically they need non-state enterprises and technology."

Calling China a land of

contradictions, Woo said that even as the government tightens its policy on registering churches, the Fifth National Christian Conference was allowed to meet with a church-centred theme instead of a political one, as was required in the past.

The most famous house church leader, Lin Xiangao, also known as Samuel Lam, was interrogated for three hours March 23 for refusing to register his church, according to News Network International. The following day, authorities raided his church, looking for Bibles and religious literature brought in from other countries.

Lin has been warned repeatedly that his church is

illegal and will be closed. In December and January he said a secret source had warned him of impending arrest. Lin was arrested in 1955 and spent 21 years in jail for his church activities; since 1990 he has defied government orders to close his church by holding four services per week even while under house arrest.

In related developments, two house churches in Yunnan Province were closed in late February, according to News Network International, and in January a Christian woman was refused entry into a village where she leads a house church after authorities learned that up to one third of the village attends her unregistered church.

Presbyterians name moderator for coming year

Marian Van Til

TORONTO — The best man

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for the job of moderator of the Presbyterian Church in Canada this year turned out to be a woman. Rev. Linda Bell of McDonalds Corners, Ont., (population 85) has been elected by the denomination's ministers and representative elders to lead and speak for the church for the coming year.

(See Bob Bernhardt's column on this subject, p. 9.)

The 118th General Assembly, which meets in Hamilton, Ont., in June has the right to confirm the choice. Of course, they could also reject the pastors' and elders' choice, coming up with nominations from the floor, but that has never happened. Not only is Bell the first woman to be chosen as moderator, but at age 42 she's also the youngest Presbyterian moderator ever.

Bell's pastoral ministry is

what is known as a "three point charge" — she is responsible for three rural congregations simultaneously. Bell, who is single, loves the country and has lived in rural areas most of her life, she says, so the relative isolation of her widespread parish is not a problem for her.

Bell was the only woman among the five nominees this year (last year there were four women among the eight nominees but one of the men won the job). The Presbyterian Church has been ordaining women for 26 years. Observers feel gender was not a major issue in the decision. But Bell feels her election does reflect a changed attitude about the place of women in the church — over those years people have come to see that "men and women are real partners in ministry."

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A Presbyterian Comments

Robert J. Bernhardt

Each year about this time I find myself writing a column about either the process by which we Presbyterians in Canada elect the person to be moderator of our general assembly or about the person who has become the official nominee. The interesting thing is that through the rest of the year I find myself saying very little if anything about the moderator. Perhaps that represents a rather healthy state of affairs.

Through nominations by presbyteries, a list of official nominees is established each year. Then each minister in the church, along with an equal number of ruling elders appointed by congregations to represent them in presbytery, cast their votes. That process determines who the official nominee for moderator will be.

That individual's name will then formally be presented to the general assembly for confirmation at its opening session.

Not a bishop

As we repeat with irritating frequency, the principal function of the moderator is to preside at the meetings of the assembly. The moderator is not a bishop. Within presbyterianism we subscribe to the notion of a corporate "bishop." That is, all the ministers and ruling elders within a presbytery acting together carry the sort of authority and responsibility that usually rest with a bishop in a church with an episcopal form of church government.

The world and the representatives of the media, however, seem to prefer to get

The role of the moderator

quick and quotable comments from bishops and moderators rather than mining the usually much less quotable material which emerges from church assemblies.

Moderators in recent years, though, have not been much inclined to overstep their appointed bounds. The role is a challenging one. In as much as the moderator does appear as a representative of the church at various public functions it is hard to assure that one's personal comments are not heard or transmitted as though they were the voice of the church.

Moderators not elected for their views

We do not elect moderators of the general assembly on the basis of their opinions about the issues of the day. We elect

moderators as a recognition of their service to the church and for their perceived competence to guide the assembly through its formal deliberations.

On Sunday evening, June 7, when the 118th General Assembly of the Presbyterian Church in Canada holds its opening session in St. Paul's Presbyterian Church in Hamilton, Ont., the official nominee for moderator will be the Rev. Dr. Linda J. Bell. Dr. Bell pastors a charge which consists of three rural congregations in the neighbourhood of MacDonald's Corners in eastern Ontario.

Oh yes, I have refrained from bannerizing the fact that Dr. Linda Bell will be the first woman to be elected as a moderator of the General Assembly of the Presbyterian

Church in Canada (women have been eligible for ordination in the church since 1966). While the election of a woman as moderator may say something about the degree of acceptance that the Presbyterian Church has for women in this role, I would hesitate to believe that Dr. Bell was chosen because she is a woman.

It would seem more reasonable, given the ways that Presbyterians usually operate, to believe that she was chosen because she was the individual, gender aside, who was perceived to be the most appropriate candidate for the office at this time.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Paraguay's new constitution to provide church and state separation

David Miller

ASUNCION, Paraguay (NNI) — In an unprecedented move, the Roman Catholic Church has joined leaders of the Protestant evangelical community in Paraguay to petition for the constitutional separation of church and state.

The "Declaration of Christian Churches for the National Constituent Assembly," a document formulated by representatives of 14 denominations, calls upon the 196-member convention currently rewriting the nation's constitution to end Paraguay's historic recognition of Roman Catholicism as the state's official religion and grant complete religious liberty to its 4 million citizens.

The text of the declaration states: "The Christian churches do not wish that the chief executive belong to a specific confession or that the state have an official religion. A confessional state does not seem compatible with a pluralist society.... Freedom of religion and worship are basic rights of every man. No one should be discriminated against for reasons of his religious conviction."

A new constitution

Church leaders presented the declaration, the product of eight months of study and discussion, to the constitutional convention

when it convened in January 1992. Legislative rules require that Paraguay's new constitution be adopted by June.

Euclides Acevedo, a member of the Constituent Convention, believes it is time that the country cease being a confessional state.

"In the first place, it is a modernization," Acevedo says. "It distinguishes what is a modern, democratic state. In the second place, it means the end of a fairly stupid discrimination. Here a Jewish Paraguayan, or a Protestant or a Muslim Paraguayan, even though he were superbly qualified, could not become President of the Republic."

An end to such political discrimination is not the only change that will come about in Paraguay should the proposal be accepted. The government will discontinue state subsidies and tax benefits for the church, forcing Catholics to finance their extensive social assistance and educational institutions entirely with private funds.

The Catholic church will also forfeit the right to insist, as it sometimes has in the past, that students in Paraguay's public schools be instructed in the Roman Catholic religion.

A pleasant surprise

In light of these and other privileges the official church will have to forfeit, Protestants are somewhat puzzled by the

Catholic church's willingness to co-sponsor the separation initiative. Rev. Osvaldo Velasquez, president of the Evangelical Baptist Convention and one of the principal authors of the declaration, marvels that the Catholic bishops accepted the Protestants' invitation to

participate on the commission that composed it.

"It was a pleasant surprise, of course, because for the first time we share common interests. We are happy with the Catholic church's participation because, in effect, they are recognizing that we, as Christians, have a

contribution to make to the country," says Velasquez.

Had Paraguay's Protestant churches presented the proposed initiative without Catholic support, it is uncertain that the measure would have such promising chances of success.

FROM COAST TO COAST

BRITISH COLUMBIA		NOVA SCOTIA		
Abbotsford-CFVR	7:30 am	850	Digby-CKDY	6:00 am
Burns Lake-CFLD	9:15am	1400	Kentville-CKEN	8:30am
Klismat-CKTK	8:30 am	1230	Middleton-CKAD	8:30am
Osoyoos-CKOO	8:30am	1490	New Glasgow-CKEC	7:30am
Penticton-CKOK	8:30am	800	Sydney-CJCB	8:00am
Port Alberni-CJAV	10:30 am	1240	Weymouth-CKDY	8:30am
Prince George-CIBC	8:30am	94.3	Windsor-CFAB	8:30am
Princeton-CKRP	8:30am	1460		
Smithers-CFBV	9:15am	1230		
Summerland-CKSP	8:30am	1450	Ajax-CHOO	9:30am
Vancouver-CJVB	9:00am	1470	Atikokan-CFAK	10:30am
Vernon-CJIB	9:30pm	940	Burlington-CING(fm)	7:00pm
			Chatham-CFCO	9:30pm
			Guelph-CJOY	9:00pm
			Hamilton-CHAM	7:30am
			Kapuskasing-CKAP	9:00am
			Kingston-CFMK	10:00am
			Newmarket-CKAN	8:00am
			Oshawa-CKAR	8:00 am
			Owen Sound-CFOS	10:30am
			Pembroke-CHRO	
Brooks-CKBR	8:00 am	1340	(Sat.)	6:30pm
Edmonton-CHQT	7:30am	880	Pembroke-CHRO	10:00am
Edson-CJYR	10:00am	970	St. Ste. Marie-CFYN	10:00am
Ft. McMurray-CJOK	9:00am	1230	St. Catharines-CKTB	8:00pm
St. Albert-CHMG	7:00 am	1200	Sarnia-CHOK	7:30am
Taber-CKTA	8:00am	1570	Stratford-CJCS	8:45am
			Windsor-CKLW	9:00am
Altona-CFAM	9:30am	950	Wingham-CKNX	10:30am
Steinbach-CHSM	9:30am	1250	Woodstock-CKDK(fm)	8:00am
Winnipeg-CKJS	9:15am	810		102.3
NEW BRUNSWICK				
Fredericton-CFNB	6:30am	550		
Newcastle-CFAN	9:00am	790		
Saint John-CHSJ	9:00am	700		
PRINCE EDWARD ISLAND				
Charlottetown-CFCY	7:00am	630		
QUEBEC				
Montreal-CFQR(fm)	7:30am	92.5		
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When problem pregnancies lead to problem abortions

Not every human life is welcomed into this world. Some even get snuffed out before they are allowed to see the light of day. Dr. Gillian Arsenault, a family physician from Maple Ridge, B.C., once wrote, "It is ironic that the two people an unborn child must now fear the most are her mother and her doctor."

Canadians abort rather quickly and easily. According to statistics, almost one out of every five babies is aborted. A 1986 chart put together by the Alliance for Life uses official statistics to show that in 36 years, 47,892 people died in Canada from accidental drowning and 173,620 from motor vehicle accidents. In 80 years of this century, 99,449 Canadians died in warfare. But in only 16 years (from 1970 to 1986) 907,351 Canadian unborn babies died by abortion.

Most parents don't think of the large picture when they decide to abort. They reduce their "problem" pregnancy to their own situation and allow themselves to be guided by their fears or their frustrations. One of the many fears that influence both doctors and parents is the fear of bringing a child with physical or mental problems into the world. Since early testing of the amniotic fluid can show abnormalities, parents are in a legal position to abort a child they decide should not enter this world for whatever reason.

On these pages of C.C. we reprint an article and a letter that appeared in March issues of *The Toronto Star*. These items indicate how some people respond differently to the same situation. Also we include an article entitled "Will I Cry Tomorrow?" written for us by John Valk of Fredericton, N.B., which shows that abortion is often a quick-fix alternative that leaves many unforeseen scars. The editorial in this issue addresses some of the questions evoked by the article entitled "The truth is, I killed my baby."

We affirm the statement made by James M. Hayes, Archbishop of Halifax, "Our rejection of abortion flows from our affirmation of faith in God who is the Creator of all life. We believe in a God who is a God of beginnings — the mysterious Beginning of the world and of each human person. The first words of Scripture sound out this mystery: 'In the beginning God created....'"

The editor



Photo: Courtesy Wendy de Jong

Here's a bright ray of sunshine called Jovita de Jong, the five-year-old daughter of Henry and Wendy de Jong of St. Catharines, Ont. Being a Down-syndrome child has not prevented Jovita from being loved and cared for.

my husband and I believed we shouldn't knowingly bring a baby into the world who wouldn't be able to fend for herself. And we had no ethical or religious convictions against abortion.

So the decision wasn't all that hard to make. But it hurt.

Because, you see, I loved her.

Her name was Margaret, and I was going to call her Maggie. I was going to teach her how to read. We were going to walk together on the beach and laugh at the sandpipers with their tiny, busy feet. And there would be birthday parties, and her first date and, later, her Dad would teach her how to drive. And all the tough stuff, too. I was ready, eager for all of it.

Instead, I killed her.

Her daughter's best interests

It was the hardest thing I've ever done. I still believe I acted in my daughter's best interests. What haunts me is that the only decision I was ever able to make on my daughter's behalf was the decision to end her life.

Meanwhile, outside my small world, the abortion debate rages on. One side talks coldly about a woman's right to control her own body. The other sneers about self-absorbed convenience and

legalized murder.

My own experience has taught me a lot about judging other people's decisions. Mainly, it's taught me not to. Other people in our situation have made a different decision and been glad they did. We all do the best we can.

Quality of life

For us, it came down to a question, not of life, but of quality of life. Sure, we would have loved her, cared for her, protected her. But there was so much we couldn't protect her from. And eventually, given our ages, she'd have been alone in a very big world. I didn't want that, I didn't want her to be frightened. Not ever.

Believe me, I grieve for my daughter.

But I did kill her. Because, even though my Maggie lives in my heart, she couldn't have lived in the world. Not really.

That's my truth. I just hope it's true.

Thelma Morrison is a freelance writer who lives in Wasaga Beach, Ont.

This column appeared under "Her View" in the *Toronto Star*, March 14, 1992. Reprinted with permission of the author.

The truth is, I killed my baby

Thelma Morrison

This story is my attempt at being truthful. But, of course, it's only one woman's truth.

Not too long ago, I killed my baby.

My husband hates it when I say that. He says I had a legal abortion for sound medical reasons.

And he's right. So for his sake, I don't say it any more. But I still think it, because the only way I know to deal with this is to be as honest with myself as possible.

And, honestly, that's what I did.

Why? It certainly wasn't because I didn't want her.

In fact, she had been wanted for a long time. In the course of 10 years, I became pregnant, happily and proudly pregnant, four times.

And each time, just when I reached the three-month mark, I miscarried.

For years, no one knew why it kept happening. Finally, some great medical people attached to Hamilton's McMaster University discovered that my body didn't produce enough progesterone, the hormone needed for the continuance of any pregnancy.

It was one of those things that's difficult to detect, but fairly easy to remedy.

So they gave me some progesterone. And, at the age of 39, I became pregnant for the fifth time.

Hardly daring to breathe, I waited yet again for the three-month mark. But, this time, I sailed past it without any trouble. I reached four months. Then five. My husband and I were ecstatic. The day I first felt my daughter move within me was the happiest day of my life.

Even my doctor was delighted. But he did send me for an amniocentesis test,

assuring me that since I was only 39 and had no family history of genetic problems, the chances of anything being wrong were less than 1 per cent.

My husband and I weren't even worried. After all, it wasn't exactly a big gamble. In fact, the exact figures were one chance in 110. Those are great odds, right?

Well, yes. But somebody has to be that one.

I've just never understood why it had to be me.

My baby had Down syndrome, was definitely retarded, although nobody knew how severely. Possibly, very.

A 'straightforward decision'?

I cried for a day and a night. Then I had to decide what to do.

In a way, it was a straightforward decision. Both

Loving my little brother is the best feeling in the world

An open letter to Thelma Morrison:

After reading your March 14 article, "The truth is, I killed my baby," I realized I've had the experience of a lifetime and I only wish everyone could see and understand what I mean.

I am 14 years old and have a little brother. He is the greatest little kid I've ever met. He is so fun-loving, energetic and caring. I love him with all my heart and that is the best feeling in the world.

My brother has Down syndrome.

You seem to think that Down

syndrome can destroy a person's life. I only wish you could see that it only alters it a little.

I wish you had further researched Down syndrome before jumping to such conclusions. Your child could have had a life, not necessarily with you but with another family who wanted her.

Incredible brother

My brother is so incredible, he has taught me so much. A lot of it goes unnoticed, but every so often, something clicks and I am reminded of how much we

are alike.

We have the same laugh: he keeps me laughing so I will never forget it. We have the same thoughts and ideas; we love the same foods and have many of the same friends. We defend each other and stand up for each other like all siblings do.

I miss him though. We used to go to the same school, but I started high school this year and he still has another three years to go. I miss seeing him in the hallway and knowing that he is there.

He is always there for me,

and if we start to fight he'll turn

around and say "I love you Shelly." This always catches me off guard. So I respond with my first reaction, "I love you, too." And he'll say, "I love you more."

You sure judged Maggie!

Somehow I don't think it is possible to love anyone more than I love him. If I'm upset and I say I want to be alone, he knows I really don't, so he follows me anyway. Then I pour my heart out to him and he just listens because he knows that when it's his turn, I listen

to him.

I tried very hard to see things your way, but I can't. You've lost your little Maggie; for that I'm sorry. You say you don't want to judge others. Well, you sure judged Maggie; she could have made it.

If my parents had given up on my little brother, I would have lost my best friend.

Michelle Raino
Toronto

This letter appeared in the *Toronto Star*, March 28, 1992. Reprinted with permission of the Raino family.

'Will I Cry Tomorrow?'

John Valk

Susan Stanford was desperate. How could this happen, and to her? Matters had gotten too complicated. She needed to simplify things.

It was not so much her career (university professor in psychology) that weighed so heavily on her mind. It was more her traditional (Quebec) Catholic upbringing, even her own previous strong pro-life views, that now caused her turmoil. But most of all it was her broken-down marriage. This she wanted desperately to save, she convinced herself. She had to do something, all the more so because her present crisis resulted from an adulterous affair.

Susan Stanford decided on a course of action. It appeared most sensible to her, given her situation. She could not, however, bring herself to say "the word," even to herself. Furthermore, she had to continually slam the lid on her thoughts and emotions in a desperate move to neutralize them.

As she entered the clinic she was gripped with great fear and apprehension. She tried to comfort herself by repeating what the staff had assured her. The "procedure," as they were calling it, would be quick and safe. It would remove the unwanted "tissue," the "lump of cells," from her body, and she would be able to "go on" with her life.

Within a few minutes of submitting to the abortion the life that had been growing within her was expelled. But her life did not simply "Go on." On the contrary, she came to experience in a heart-rending way that more than tissue was removed from her body in that "procedure room." She came to learn that a great part of her died that day in 1975.

Susan had not been told that she would undergo post-abortion emotional trauma. The "procedure" did not provide the solution she had sought. Instead, she went through a vale of tears, a divorce, alienation from her parents, withdrawal from friends and attempted suicide. Aborting her baby brought her to the edge.

It took Susan quite some time before she was able to reconcile to herself what she had done in her desperate situation. And she was not able to remove the pain and turmoil on her own. Her healing process came through a



Photo: Jeunesse Youth Juventudes

Shocked to realize the effect the abortion had on her own life, she began to counsel women with similar experiences.

spiritual journey — a return to God and her Christian roots. Her guilt and loss were eliminated when in desperation she fell on her knees to confess to God her great sorrow for what she had done, and when she asked for forgiveness.

Committing all to Jesus

Her inner healing journey became complete through a "committal service," held alone with a priest-professor from Loyola University. In that emotion-laden service her baby lost its anonymity. Sensing that it had been a boy, she named him, and then "handed her baby over to the arms of Jesus." Only after this committal was Susan finally able to "go on" with her life.

Is Susan Stanford's case unique? Is she only one of a very small minority who have some regrets about their abortion? Perhaps. But according to Stanford herself, post-abortion trauma is more widespread than most realize, and certainly more than abortionists will ever dare admit.

In 1982, seven years after her abortion, Stanford left a senior

academic position to open a private practice in Portland, Maine. She had a new mission. Shocked to realize the effect the abortion had on her own life, she began to counsel women with similar experiences. She has now been made aware of how many others have undergone similar devastation. What is even more surprising, she has discovered, is that behind much of what she terms "presenting problems" — relationship difficulties, depression, emotional withdrawal, decreased incentive, career failures, etc. — lies the trauma of an abortion experience.

Guilt, loss unavoidable

According to Stanford, one of the most universal after-effects of abortion is the feeling of guilt and loss. Ninety per cent of the women she counsels experience some level of guilt feelings. Furthermore, research indicates that most women suffer one or several of the following symptoms after an abortion: unresolved grief, chronic guilt, anniversary depression, psychosomatic illness, drug and alcohol abuse, suicide attempts, psychotic

breakdowns or other lesser resultant effects.

One article (in *Medical Hypoanalysis*, Spring 1980) revealed that in a study of 64 women who had abortions, "in every case the abortion was determined to be their major life-offending event." A study of 4,000 women done by Suicide Anonymous uncovered that 45 per cent who had attempted suicide had had an abortion. Stanford, in addition, indicates that those who had abortions in their teenage years did so in a panic response to a discovered pregnancy. Many of those today have regretted their decision, and have said they wished "abortion had not been so readily available, or presented by friends and family as the 'quick fix' alternative."

Furthermore, little if anything was ever presented to them about "the long-lasting psychological and physiological scars that would result from abortion."

Is it a choice when you don't know the options?

Susan Stanford has written her story in her book entitled

Will I Cry Tomorrow? She now devotes her life to helping those who suffer the effects of post-abortion trauma. She co-directs, with her husband, Dr. Vincent Rue, the Institute for Abortion Recovery and Research, located in Portsmouth, New Hampshire.

If we glance at today's abortion statistics — over 20 million to date in the U.S. alone — what Stanford reveals about herself and others may cause us to pause significantly. Freedom of choice must entail knowledge and awareness of the options available. Most importantly, it must make all of us realize the consequences of pursuing those options.

John Valk is the Christian Reformed campus chaplain at the University of New Brunswick, Fredericton.

Feature

WHEN I GET HOME

A journal of a brief tour of the
Netherlands in 11 parts

BY PAUL SPOELSTRA

Part 8
Tuesday, May 27

A bus dropped us off at 11 a.m. on the outskirts of Muiden, a medieval/modern fishing village. We were to rendezvous with a cousin named Bea. After an episode of panic not unlike those seen in American Express commercials, in which we hunted frantically for a lost wallet that ultimately turned up in our baggage, we walked into town and stopped at the convergence of two cobbled roads and a river spanned by a hand-operated lift bridge. Such was the importance of this intersection that the Netherlands PTT (*Post, Telegraaf, Telefoon*) had placed a phone booth on a corner, and from it Hendrika phoned her cousin.

While waiting we observed a 16- or 18-foot sailboat stopping in front of the bridge. The man at the tiller sounded a horn to summon the bridgekeeper, who emerged from a stucco cottage near the riverbank and extended a pole and fishline with a wooden shoe on the end of it to the mariners. They pressed some money into the shoe. He dropped the barriers to halt the traffic and lifted the bridge by

means of a crank.

This is what is known in travel parlance as "local colour."

The term "local colour" assumes a profound significance in the Netherlands. On our first day here we had seen, north of Schoorl, hyacinth fields, vast beyond scale, endless rectangles of pure colour, reds, violets, pinks, yellows, and purples, trimmed by the black hothouse soil. At the time the growers were just beginning the process of cutting of the blooms which were then heaped at the ends of the rows, an operation intended to strengthen the bulbs for export and to supply the clergy with an all-purpose metaphor. The image remains in my thoughts and grows more vivid from the occasions in the past few days that we have seen similar, though smaller, tracts of land planted with later blooming flowers.

What influence does colour (and profit) have on the collective psychology of Netherlanders? In a *History of the Low Countries*, Anthony Bailey writes:

The Dutch taste for the

exotic was given fullest expression in the tulip madness, which seized the Netherlands in the 1630s. The tulip had been found by the Crusaders along the roadsides of Asia Minor. It was cultivated in Turkey. The flower came to Austria in 1554. The Hapsburg court gardener, a Dutchman, introduced the tulip to Holland, and affection for the flower soon spread to, and was heightened by, the French court of Louis XIII. In Holland the bulbs grew well in the coarse sandy soil behind the coastal dunes. Varieties of tulips could be produced in small gardens. Virus diseases brought about vivid, bizarre colouring effects, which made the tulip even more attractive. Soon half the population seemed tulip-crazy.

The infatuation seized people of all classes and incomes. Painters like Judith Leyster, pupil of Frans Hals, were commissioned to paint albums of tulip portraits. In Haarlem the guild of weavers speculated in tulip bulbs as prices rose and rare varieties sold for fantastic sums. In 1637, the peak year of the tulip mania, ten million guilders changed hands in one town alone in tulip transactions. Some bulbs were traded several times in one day. At Hoorn three rare bulbs were enough to buy a house. Thieves stole tulip bulbs instead of cash, and citizens guarded their plots with alarm bells and wire. One brewer offered his brewery in exchange for a single bulb.

Bea, a painter, lithographer and serigrapher, appeared at the wheel of a pitifully ugly Renault. We somersaulted into the back seat and she began racing through the back alleys of Muiden. She was very open, and fluent in English.

Her studio was on the second floor of an old frame, commercial printing establishment tottering beside a canal. Inside were stools, benches and tables covered with globs and drips of ink and paint. Huge, impractical looking machines occupied the shop floor and a heady sickly-sweet smell hung in the air.



The Limbourg Brothers. October, from *Les Tres Riches Heures du Duc de Berry*. 1413-16. Musée Condé, Chantilly, France.

Typesetters and press operators, surrounded by proofs which hung on beams and wires, didn't look up from their work as we passed through their midst and ran up a set of death-defying stairs to her rooms.

Her works lay in disorganized piles on tables and chairs, and we began to leaf through them.

"You will be disappointed if you expect something realistic," she said. "I could paint portraits if I wanted to, but I want to do things my own way. My favourite subjects are rocks and stones. I sometimes go to Brittany to find them and paint them."

Before we started she served us coffee in handle-less bowls. At first we thought it was soup and shared a glance that asked, "where are the spoons?" Bea noticed and laughingly

explained that in days gone by Dutch peasants drank coffee in this fashion and she adopted the practice.

By one o'clock we were on the road to Soestdijk, the site of one of the residences of the Dutch royal family and home to another aunt on our list. Bea drove us, refusing to allow us to take the bus. We passed the royal grounds and palace before anyone noticed it, absorbed in conversations about the Cobra group and Montreal's Leonard Cohen.

At one intersection she showed us an abandoned building in which she had once lived with friends. In the late 1960s and early '70s there was a

popular movement in Holland among the homeless, jobless, disaffected or bored in which they forced their way into unoccupied buildings and lived in whatever splendour or squalor they wished. They were called *provos*.

By five o'clock another cousin arrived and drove us to another town, another house, another room and another bed, where two wonderful things happened, one was that I discovered a copy of *Les Tres Riches Heures Du Duc Du Berry* in its headboard. It was a fine old edition of the 15th century calendar and reminder diary produced by the Limbourg Brothers: Pol, Herman and Jehanequin, the first family of Flemish Art.

Like the calendar in the scrapyard, everyone has their favourite month. February is mine.

I love this painting. If I were a pope, a Medici, the Duc du Berry, or an Amway executive, I'd commission nothing but genre scenes, like a couple of Portuguese trench workers warming their hands on a bulldozer's exhaust, or a longshoreman stone-drunk two hours into his shift, or a retiree in Victoria wrestling with a weed-eater. There's enough great contemporary art around to fill Maple Leaf Gardens to the Greys, but I have yet to find scenes like these.



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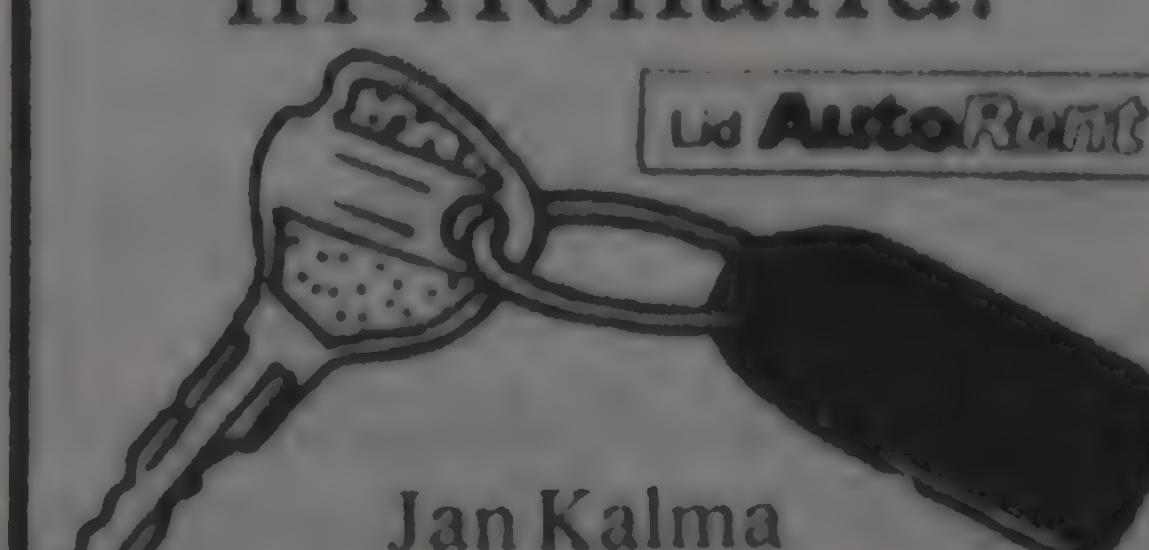
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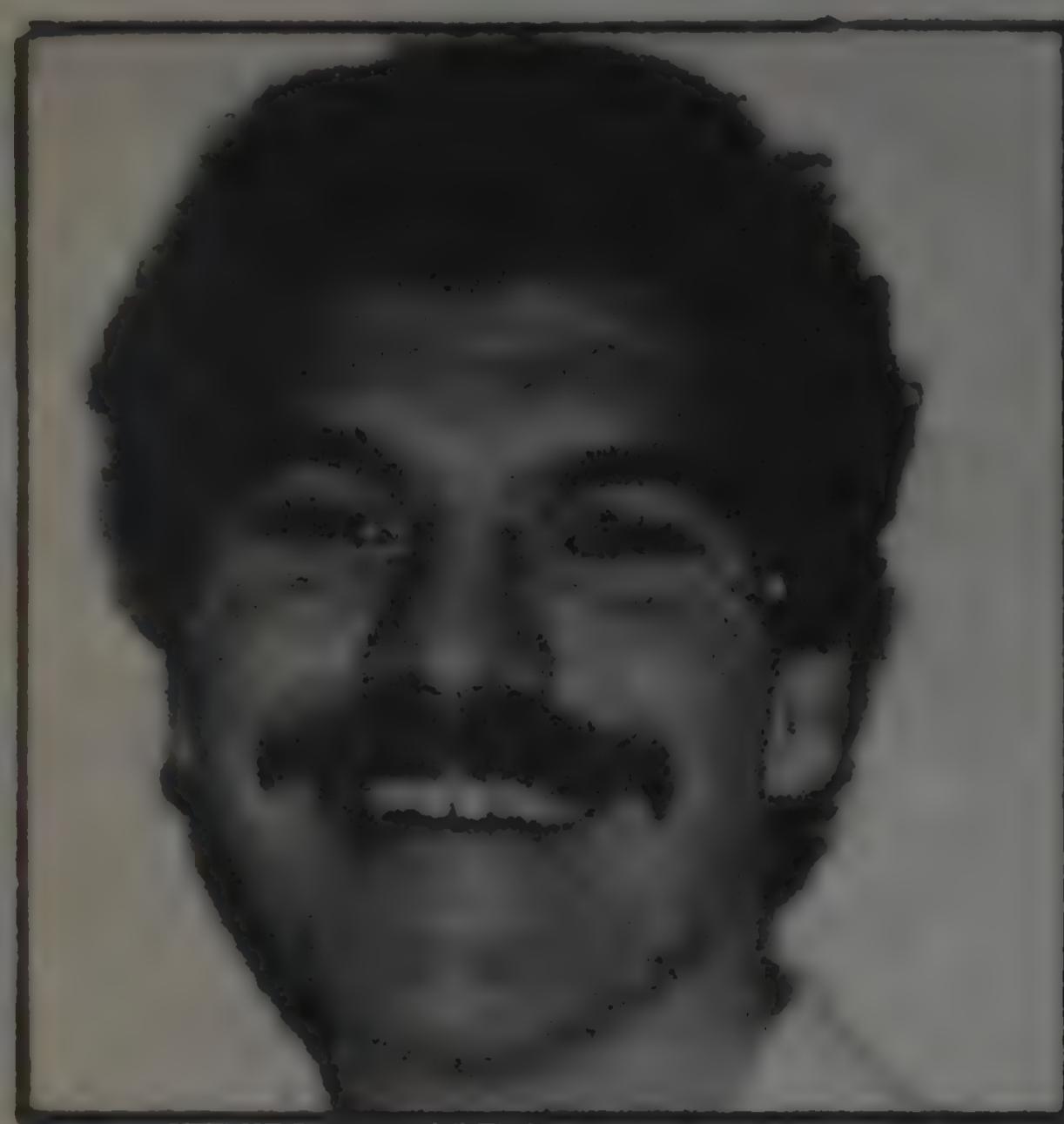
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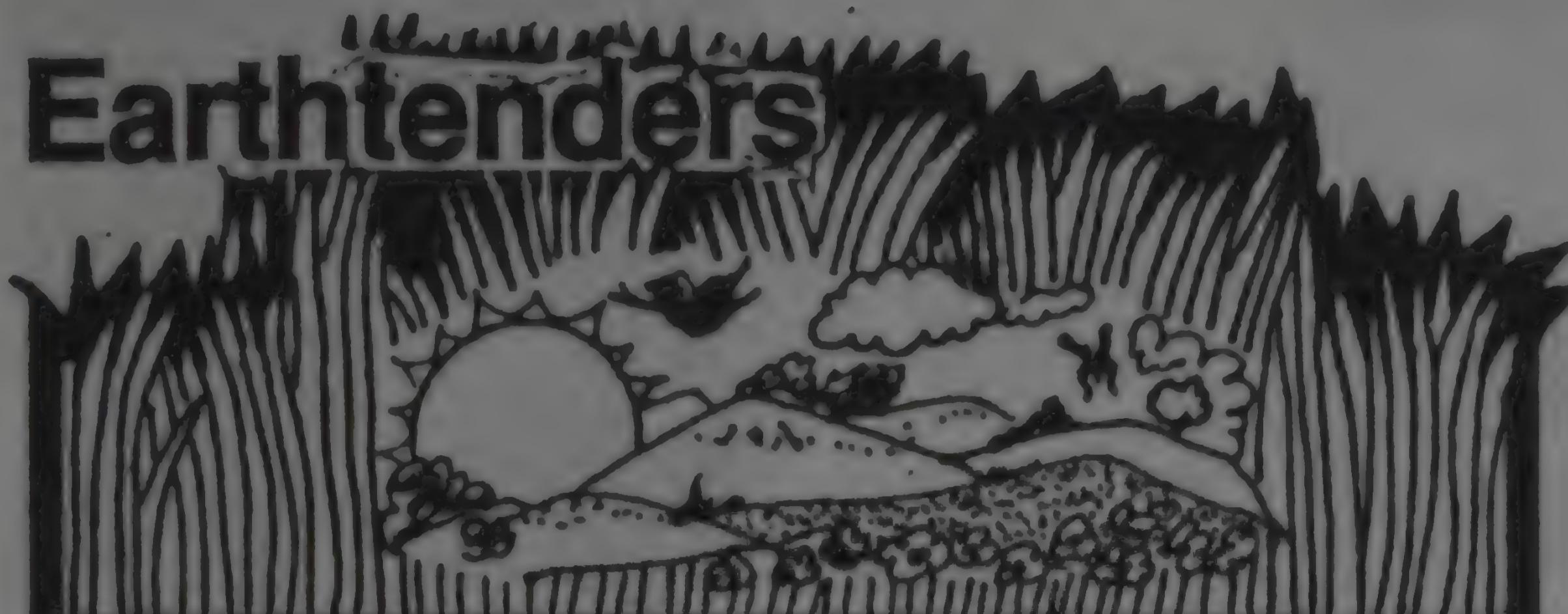
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Paul Spoelstra is a carpenter living in Hamilton.

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Our place and task in the environment

Ozone alert

Along with daily weather forecasts this summer, Canadians can expect an "ozone watch" report. Issued by Environment Canada, these reports are intended to keep the public informed about an alarming thinning of the atmosphere's ozone layer.

Ozone shields the earth from harmful ultraviolet radiation in sunlight. Increased exposure to radiation will raise the incidence of skin cancer. For each one per cent drop in ozone levels, skin cancer is estimated to increase three to four per cent. Other health effects include increased eye cataracts and suppression of the human immune system.

Increased radiation also harms crops and phytoplankton, a basic food supply in the oceans.

Destruction greater than expected

Concern about the ozone layer is increasing because the rate of thinning is greater than originally expected.

In 1985 a hole the size of the United States was discovered in the ozone layer above the Antarctic. Over the last three years ozone levels have decreased about 50 per cent over the South Pole.

A similar hole was discovered over the Canadian Arctic in 1989. Ozone levels declined eight per cent in 1990 and ten per cent in 1991. This spring and summer they are expected to decrease 15 per cent.

A major culprit in ozone depletion is the release of a group of manufactured gases known as chlorofluorocarbons or CFC's. These gases are commonly used in refrigerators

and air conditioners. The phase-out of these chemicals is slower than that needed to halt ozone depletion.

Scientists also think that airborne particles released from the Mount Pinatubo volcano in the Philippines may interact with CFCs and increase the rate of ozone destruction.

Tackling the problem

Canada and NASA have begun an airplane and satellite monitoring program to measure ozone levels over various regions across Canada this year. Results from this program will provide "ozone watch" reports. A similar program already exists in Australia.

In March the federal and provincial Environment Ministers agreed to move up the deadline for phasing out production of CFCs from 1997 to December 31, 1995. They also agreed to have in place CFC recycling and recovery programs by the end of this year.

What can Canadians do to minimize the harmful effects of a thinning ozone layer? This summer, avoid unnecessary exposure to the sun. When in the sun stay covered up and use sunscreen.

Participate in CFC recycling and recovery programs for home and automobile air conditioners and refrigerator disposal. Urge politicians to follow through with their commitments to preserve the protective ozone layer.

Harry Spaling lives in Drayton and is a PhD candidate in geography at the University of Guelph, Guelph, Ont.

New cancer drug testing broadened in U.S.

Marian Van Til

WASHINGTON, D.C. — Taxol is a drug that has shown exceptional results in treating the late stages of ovarian and breast cancers. But now that

drug will be tested in the U.S. on other cancers as well: lung, colon and various forms of leukemia.

The new testing is possible because taxol, an expensive

and unplentiful drug, is now becoming more readily available, both naturally and in the laboratory, say cancer researchers.

Good environmental citizenship: everybody's business says minister

(Canadian Scene) — As Earth Day, April 22, approaches, Canadians should be aware that while having a special day to mark the vital need to improve our environment, good environmental citizenship is a year round responsibility of every Canadian. This message was brought to a group of journalists recently by Minister of State for the Environment, Pauline Browne.

Speaking to the Canadian Ethnic Journalists' and Writers' Club in Toronto, Browne said there is a need to think in terms of the

"ecosystem." The word ecosystem is used to describe the system of harmonious relationships between living and non-living things and their environment.

"For instance," she said, "what happens to the water that comes down from north of here and passes through sewers and eventually into Lake Ontario? When that water comes from a rainfall, why couldn't we channel it from our eavestroughs to water our lawns?"

"Improvement of the environment calls for all our ingenuity and all our co-

operation. It's easy to walk up and down with signs protesting abuse of the environment but environmental groups have largely come to realize that this is a time for joining hands, for working together."

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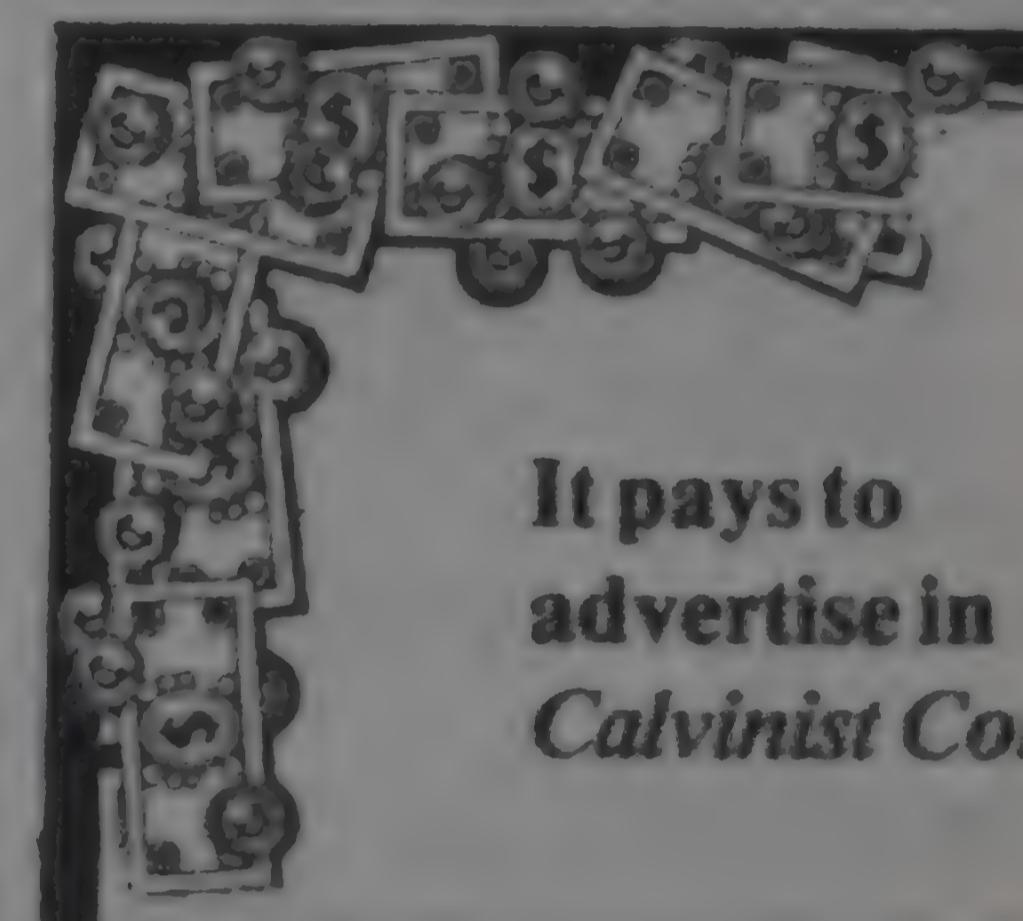
Skin cancer rising dramatically in Canada

Marian Van Til

OTTAWA — An Alberta study has found that skin cancer rates in Canada are rising faster than any other form of cancer. Melanoma, the most lethal form of skin cancer, has increased 400 per cent in men and 250 per cent in women in the last 25 years, says Dr. Hans Berkel of the Alberta Cancer Board.

Berkel quoted those statistics and others in the Alberta study to a recent national symposium held in Ottawa. The symposium examined ultraviolet radiation-related diseases.

Berkel also pointed out that the effects of the depletion of Earth's ozone layer have not yet shown up in cancer statistics — but many scientists expect skin cancers to skyrocket because the ever thinner ozone layer can no longer properly block the sun's harmful ultraviolet rays.



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Sport/Finance

Calvin College men's basketball wins NCAA Division III championship

Marian Van Til

GRAND RAPIDS, Mich. — C.C. readers who are sports fans probably spent at least a little time during a couple of recent weeks watching the NCAA Division I championship basketball teams battle it out on television. But what they may not have realized is that in another division of the National Collegiate Athletic Association a team from a school they know — Calvin College in Grand Rapids, Mich. — was also battling for, and won, first place in Division III.

The NCAA includes academic institutions of all sizes from every state in the U.S. The association is divided into three divisions based not on an institution's size but on whether it gives athletic scholarships, and in what amounts. Division I colleges and universities provide full, often lucrative scholarships — many of their players go on to the NBA (pro teams); Division II schools provide somewhat less money; and Division III schools — Calvin's category —

do not offer athletic scholarships at all.

Money is secondary

While Division III teams may not have the country's *very* best collegiate players because scholarships aren't offered, some sports analysts feel that Division III is the most "pure" in the sense that, though some players do go to a Division III school to play a certain sport there, teams at such a school are put together from within the normal student body rather than from an assemblage of "super-talents" who have been recruited to an institution for the sole purpose of playing a certain sport.

There are 290 colleges and universities in NCAA Division III. From those, 40 were invited to the Division III tournament, explains Phil De Haan, Calvin's sports information director. Any of the 40 teams which lost a tournament game were immediately eliminated until only four teams were left: Calvin, Jersey City State University (Jersey City, N.J.), Rochester University (Rochester, N.Y.), and the

University of Wisconsin at Platteville.

Rochester and Wisconsin-Platteville had each won the championship before (in 1990 and 1991 respectively) and were obviously hoping to again. But the Calvin College Knights thwarted those plans. (Calvin had finished 4th in 1990, their highest previous finish.) This year, Calvin went into the championship ranked Number 1.

The Knights' final opponents were Rochester's Yellowjackets. Playing at Wittenberg University in Springfield, Ohio, Calvin beat Rochester 62-49 to win the Division III title.

Calvin's coach is Ed Douma. He's been with the Knights for eight years and attended Calvin



Photo: Courtesy Calvin College

himself as an English major — and a basketball player. He then played semi-professional basketball with the now defunct Grand Rapids Trackers and coached at several other schools before coming to Calvin in 1984. With the win against Rochester, Douma attained his 350th coaching victory.

Coaching aside, the man

without whom Calvin could not have won is Steve Honderd, the team's star centre.

Honderd, an economics major, is a 6-foot 7-inch junior who averaged about 20 points a game all year. He had high rebound and shooting percentages but coach Douma told a sports writer, "His biggest plus is his work ethic....; but more than anything he has a terrifically high level of concentration.... He doesn't have any mental lapses."

Before he went to Calvin Honderd had been offered an \$11,000 a year scholarship at Central Michigan University, and he was interested for a while. Other schools courted him as well (pun intended!) but Honderd chose to go to Calvin — where he's paying \$8,100 a year in tuition and \$3,350 room and board. Honderd says he didn't want to accept a basketball scholarship because he felt it would make basketball a job. Though he loves basketball, he wants it to be a hobby, not something that consumes his life.

Calvin championship team has one Canadian

Marian Van Til

GRAND RAPIDS, Mich. — When you think of Canadian kids and sports, basketball does not immediately leap to mind. But Calvin College's NCAA Division III championship team harboured one Canadian, and one who did his best to make himself indispensable.

Mark Lodewyk was born in Jos, Nigeria, in 1970 where his parents were missionaries. He grew up in Surrey, B.C. He is a junior at Calvin this year, a biology and physical education major who is the first Canadian in recent memory to be awarded a spot, much less a starting spot, on Calvin's varsity basketball team.

Lodewyk was an all-province and league MVP (most valuable player) as a high school player at Abbotsford Christian Secondary School. In his first year at Calvin he played on the junior varsity team, leading the team in scoring and



Photo: Courtesy Calvin College
Mark Lodewyk: a Canadian who prefers basketball to hockey.

rebounding. Last year he moved up to varsity and played in all 29 games of the season. This year he became a starter and responded to that honour by hitting nearly 12 points and five rebounds per game while shooting 60.8 per cent from the floor.

Learning to manage your debts

In a world where "buy now; pay later" is a constant theme, debt management is some people's definition of financial planning. The world of easy credit can be dangerous.

Your grandfather would probably tell you that the best way to manage debt is not to borrow money. There is a lot of sense in that advice, but there are some obvious exceptions.

Most Canadians would not be able to buy a home without a mortgage. Mortgage term selection and rate picking is the subject of many a lunch room conversation. Considering that mortgage payment represents a sizeable portion of the average paycheque, careful rate shopping and term selection can trim a lot of dollars off the mortgage payment. I am always amazed at people who cross town to save a couple of dollars on milk and don't shop rates when their mortgage renews. A saving of one-half of one per cent on a \$100,000 mortgage is \$500 per year. That buys a lot of milk.

Do your homework

Henry Ford was the first to produce a relatively inexpensive car more than 60 years ago. Sales of Fords dramatically increased with the introduction of the monthly installment plan. Today, low-interest car loans from the manufacturer are dangled as incentives to buy a new car. Again, because the loan amounts are relatively large, it makes sense to do your homework to get the best loan if you need to borrow for your car.

Many consumers forget the real cost of an unpaid balance on department store cards and credit cards. Main-line credit cards are charging around 16 per cent on unpaid balances. Unpaid balances on charge accounts with retailers will attract "credit charges" (interest) around 2 per cent per month which equates to a whopping 24 per cent per annum. Retailers understand that a shopper armed with a charge card will not only buy more but can provide additional profit potential from these high charges on unpaid balances.

For example, \$1,000 worth of new living room furniture is bought with a charge card at the department store. If you only made minimum payments and added to your unpaid balance over the course of a year, that purchase may cost an extra \$240 in credit charges.

If you borrow to invest, some of your interest charges could be tax deductible. For example, an individual may have a \$50,000 mortgage and also have accumulated \$50,000 in equity mutual funds or other investments outside of an RRSP. By selling off the mutual funds, paying off the mortgage and remortgaging for purposes of investing the proceeds in equity mutual funds again, the interest portion of the mortgage payment becomes tax deductible.

Rules of thumb

Here are some basic rules of thumb for debt management:

- Save to make the most of your purchases. You are still allowed to buy most things with cash.
- Prioritize debt reduction by paying off the most expensive debt first. Pay off tax deductible debts last.
- Take advantage of tax deductible interest rules by repositioning mortgages and other loans where possible.
- If you are debt-ridden, sit down and create a plan to systematically reduce your debt. This includes budgeting and sometimes working with creditors to form a reasonable plan for repayment.
- Consider consolidating a number of smaller credit and charge card debts into one personal loan at a lower rate.
- The loan business is competitive. Shop around for service and rates, especially on larger loans.

Leonard Bick is an Ancaster, Ont., based financial planner.

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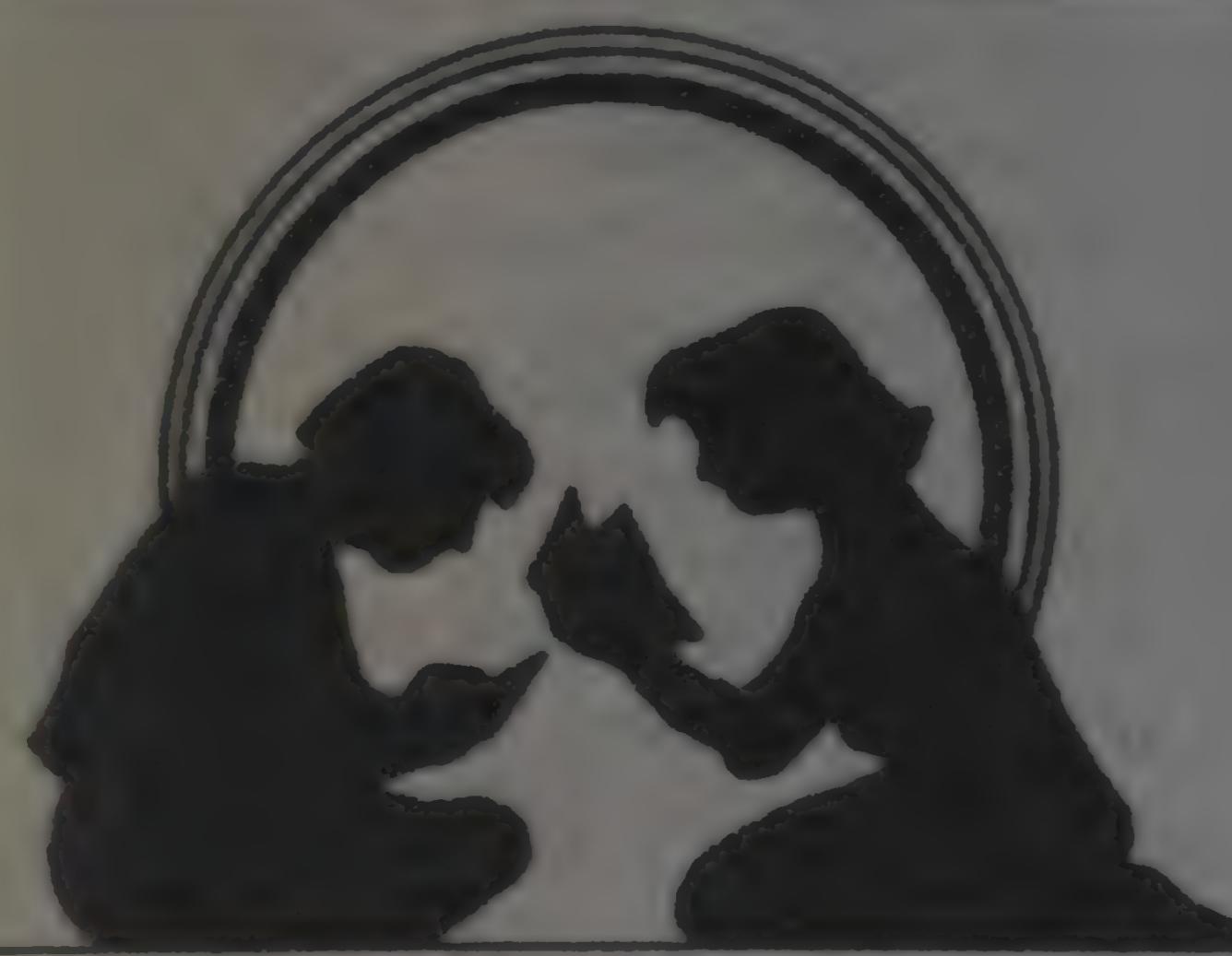
Robert VanderVennen, page editor

How a Christian professor thinks about his subject

Christian Philosophy Within Biblical Bounds, by Theodore Plantinga. *Neerlandia, Alberta: Inheritance Publications, 1991. ISBN 0-921100-29-9. Softcover, 114*

pp., \$7.95. Reviewed by Vaden House, philosophy professor at The King's College, Edmonton.

In this little book, Plantinga,



Friends of God

Wayne Brouwer

Building material

The stone the builders rejected has become the capstone... (Psalm 118: 22).

"The Philosophers' Stone." That's the title Christoph Wieland gave to his 1789 short story on the upside-down values of many in his society. In the story, King Mark of Great Britain came to his throne at a very young age and wasted the kingdom in mad and rash pursuits of lavish extravagance. As his realm staggered under taxes he realized his cash-flow was limited. In desperation he dug up half the countryside looking for gold ore. But all he found was tin and copper.

Magic

Then came a strange man named Misfragmutosiris. With enchanting stories about magical secrets he bewitched the king into a foolish conspiracy to create a "philosophers' stone." If Mark would supply him with all the precious gems from his royal jewelry, Misfragmutosiris knew the spell to turn them into a "philosophers' stone" that would then transform the tin and copper ore into gold.

Of course Misfragmutosiris was a charlatan and his promises a charade. Wieland spins a delightful yarn about the manner in which King Mark regains his senses. The story ends with Mark and his queen, Mabille, reunited after some supernatural experiences and two "divine beings" offering them a different treasure, the "philosophers' stone" from heaven.

Higher power

What could that be? Well, interestingly, Christoph Wieland began his career as a student of theology. And in "The Philosophers' Stone" Wieland brings Mark and Mabille full circle to the love that first established their relationship, to the virtues of simplicity and freedom that marked their childhood, and to devotion of divine benevolence that puts them in harmony with all creation. This is the true "philosophers' stone," they are told. They rejected it for a time in their sophisticated madness, but angels of mercy led them home.

Could Wieland have been thinking of Psalm 118: 22? I suspect so. The psalmist tells of a frantic search for peace in a world of chaotic upset. Was it one of David's sons who almost lost the throne when he strayed into bad political company? Was it a picture of wandering Israel finally finding itself again in one of the great festivals of deliverance? Was it those in Nehemiah's day who gathered divine strength amongst the muddle of stones torn down by their enemies, and collected them together again into the temple of God?

Upon his Rock

Perhaps all of these. In each case, what once was tossed lightly aside by those who looked for glittering gems to sustain fast living, at last became a new treasure, a divine "philosophers' stone" that put lives back together.

No wonder Psalm 118 seemed an appropriate hymn for Jesus to sing with his disciples as they left the Last Supper (Matt. 26: 30). Before the night was out this Stone would be rejected as worthless by many.

But when the smoke of confusion melted away and hungry souls looked beyond the wasted rubble to see the risen Christ, angels would tell the same tale that Wieland's divine messengers brought: "... You've found the philosophers' stone in this wilderness" (see 1 Peter 2: 4-10).

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

who teaches philosophy at Redeemer College in Ancaster, Ont., offers his reflections on the nature of philosophy and its relation to other aspects of life and learning. We get brief accounts of the relationship between philosophy and language, philosophy and worldviews, philosophy and metaphysics. Since he is particularly interested in exploring the idea of a Christian philosophy we also get reflections on what the Bible says about philosophy and on the use of the Bible as a source for philosophical insight and on the relevance of the idea of common grace to understanding the value of non-Christian philosophy.

Given the wide range of topics covered in this book it is nearly impossible to offer an adequate summary in a brief review. Anybody engaged in philosophical research and teaching, or anyone concerned with the role of philosophy in a Christian college curriculum, will have to take a position on these issues sooner or later. Plantinga raises the right questions and has illuminating things to say about many of them. Instead of trying to summarize the whole book and respond to all of the issues raised let me note a few reservations that I have with Plantinga's idea of Christian philosophy.

What is a Christian philosophy? According to Plantinga, Christian philosophy is "general reflection on knowing and being in the light of God's revelation and of the insights assembled by people throughout the ages." A philosophy is to be considered Christian if it "arises out of Christian cultural and intellectual traditions and sources (the most important of which is Scripture itself)."

Problems in definition of philosophy and Christian

In my opinion this does not help us much with either the word "philosophy," which is too broadly defined, or the word "Christian," which is too narrowly defined.

First, this does not tell us much about the distinctiveness of philosophy. Does philosophy differ from cognitive psychology or scientific cosmology? We can't tell from this definition. In fact, it seems that a Christian theologian or literary critic could readily accept Plantinga's definition of philosophy as an account of what they do.

Second, the account of what makes philosophy Christian seems designed to exclude much that is done by Christians on the ground that it is not "truly" Christian. Plantinga

does not want to simply dismiss the work of contemporary Christian philosophers as un-Christians (to do so would be uncharitable, he says), but contemporary Christian philosophy is fragmentary and inadequate.

Plantinga raises a number of issues that deserve much more space than either his book gives them or than I can give them here. Take, for example, his claim that the emphasis on *seeing* in Western epistemology should be replaced with a more biblical emphasis on *hearing*. Plantinga claims that emphasis on seeing is linked with humanistic ideas of autonomy and individualistic seeing for oneself. Hearing is related to testimony and obedience. I find this whole discussion

problematic. The Bible does not use exclusively auditory metaphors. For example, we can taste and see that the Lord is good or be promised that the pure in heart will see God.

Common grace in philosophy

Finally, let's look at Plantinga's quarrel with the idea of common grace. Christians in philosophy have often owed major debts to non-Christians. One of the ways of justifying this borrowing has been the doctrine of common grace. Because all humans share in the common grace that God pours out like the rain on the just and the unjust alike we can expect that this will bear the fruit of genuine knowledge and insight in non-Christians. With this view we can justify our involvement in philosophical

activity and our borrowings from non-Christian philosophy by appeal to the doctrine of common grace.

Plantinga wants to dump this whole business of common grace along with the idea about Christian philosophers as culture transformers. The latter idea is a "mistaken theology of culture," the former "an unfortunate term for certain Biblical emphases," he says.

I share Plantinga's view that traditional Christian borrowings from non-Christian culture has often involved a disastrous sellout of the biblical tradition for a mess of philosophical pottage. He is right, we should feel free to dump philosophical ideas that we believe are false.

However, the idea of common grace and the account of Christian vocation as redemptive transformation is more than rationalizing by synthesizing Christians. It lies close to the heart of the whole Reformed reading of the doctrine of creation, of the lordship of Yahweh over the whole of humanity, of the calling of Christians to participate in redemption. Plantinga's brief and dismissive remarks simply don't do justice to the idea of common grace.

In the final analysis I would have to say that as a provocative discussion starter this book has a certain value, but its contributions to the discussion are too brief and too sectarian in spirit to be more than a place to start.

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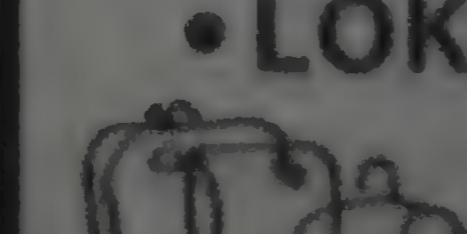
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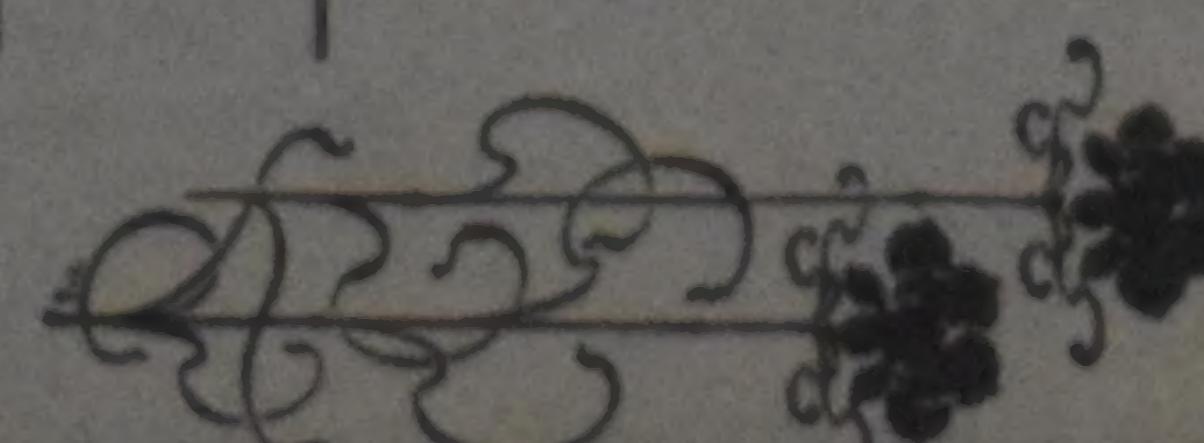
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Anniversaries	Anniversaries	Obituaries	Help Wanted	Help Wanted
		<p>On Monday, March 30, 1992, the Lord welcomed home our dear husband, father and grandfather, WILLIAM FEDDEMA in his 55th year. Sadly missed by his wife Sarah (nee Talsma), his children and grandchildren: Sid & Debbie Feddema Joshua, Kristin, Lyndsay Lorraine (Rose) Heart-Feddema Sheila (Shelena) & Jim Vandergaast Alina, Andrew Carl & Faith Feddema Because He lives, I can face tomorrow. Because He lives, all fear is gone. Because I know He holds the future, and life is worth the living just because He lives. The funeral service was held at Hope Chr. Ref. Church, Prince Albert, Ont., on Friday, April 3, with Pastor Ken VanSchelven and Pastor Henry Wildeboer officiating. Correspondence address: 73 Lakeview Dr., Port Perry, ON L9L 1H2</p>	<p>Homestead Residential and Support Services, a Christian organization, requires a part-time (4-5 hrs/week)</p> <p>INTAKE and PROGRESS SUPERVISOR</p> <p>Responsibilities include overseeing development plans of the residents. Desired qualifications include a social services degree and relevant experience in a supervising role.</p> <p>Please send resumes by April 30, 1992, to:</p> <p>Homestead Residential and Support Services Personnel Committee 26 Tinder Lane Ancaster, ON L9G 4A6 or FAX to (416) 628-6445</p>	
		<p>Summer Job Market</p> <p>AMSTERDAM: 21-year old female seeks summer job in Amsterdam area. Experience in household work, mother's help, hotel work, waitressing. Agatha Muszynska. Phone: (416) 274-3817</p> <p>Grimsby, Ont.: Dordt College student (graduate - English major) is seeking employment for the summer months. Has own transportation and is willing to do any type of job, but prefers study-related work. Available after May 10, 1992. Dirk-Bastiaan Schouten. Phone: (416) 945-5335</p> <p>London, Ont.: I am an 18-year-old L.D.C.S.S. student looking for a summer job. I have experience in dairy and poultry (layers) and am available June 22. Please call Evert at (519) 482-5852</p> <p>Lucknow, Ont.: High school student 17 years old, is looking for full-time summer employment. Experience in assembling projects such as bicycles and lawnmowers. Also experience in fast food preparation and various farm jobs. Will accept anything. References available, driver's licence. Phone Steven at (519) 528-3337</p> <p>Oshawa, Ont.: Hi, I'm a 19-year-old student living in the Netherlands who is looking for work in Canada from May through September. Will tackle anything, preferably in southern Ontario area. Please call Stan at (416) 682-8311 during office hours (8-4 p.m.).</p> <p>St. Catharines, Ont.: 20-year old Brock University, physical education student seeks summer employment in Hamilton/Niagara area. Class DZ driver's licence and experience in agriculture, landscaping, sheet metal and construction. Will consider anything. Have own transportation. Available April 23 to Sept. 1, 1992. Please call Michael at (416) 687-7085</p> <p>ST. CATHARINES, Ont.: Early childhood education graduate looking for a summer full-time job in a daycare, homesetting, also experienced in greenhouse work. Available May-August in St. Catharines or Kitchener area. Contact Paula Wiersma (416) 934-5391 after 6 p.m.</p>	<p>SEEKING A CO-PASTOR</p> <p>Calvin Christian Reformed Church, Nepean (Ottawa), Ont., is seeking a full-time ordained co-pastor to work in a team ministry in leading our diverse congregation of about 160 families and a large youth segment. A church profile is available upon request.</p> <p>Direct inquiries to:</p> <p>Mr. Berndt Lindquist, Search Committee, 14 Glenbrook Way, Nepean, ON K2G 0V2 or call (home) 613-828-5512 or (office) 613-225-5740</p>	
			<p>PROJECT SOW</p> <p>(Serving in Our World)</p> <p>is an organization committed to supporting young adults (ages 18-25) while they volunteer with various service agencies for 11 months in Winnipeg. We are seeking a caring, self-motivated couple who will take up the challenge of supporting and encouraging these young adults to live a life of service in Christ. The position of</p> <p>COMMUNITY & DISCIPLESHIP COORDINATORS</p> <p>involves living in the SOW house, maintaining a Christian community and discipling these young adults as they grow in their faith.</p> <p>Applicants must be committed to investing in the lives of young adults as they discover and develop their gifts in a life of serving God within his kingdom. For more information please write:</p> <p>Project SOW 335 St. John's Ave. Winnipeg, MB R2W 1H2 Attention: Personnel</p>	
			<p>Brampton Second Christian Reformed Church requires a</p> <p>YOUTH PASTOR</p> <p>(ordained/unordained)</p> <p>to develop programs to challenge our youth to active participation in the Christian life.</p> <p>Education, training and experience in youth ministry are desirable. Excellent employment and housing benefits will be provided. More information and a church profile are available upon request.</p> <p>Resumes can be sent to:</p> <p>the Search Committee, c/o Joe Grootenboer 9 Willis Dr., Brampton, Ontario, L6W 1A8 (416) 450-6796</p>	<p>Attention: Young People</p> <p>Vacation and serve in Nova Scotia!</p> <p>Faith Chr. Ref. Church, Milford, Nova Scotia, is looking for mature Christian young people to help in its flourishing VBS from July 21 - August 1. Room and board provided. Please call: (902) 758-2808.</p>



Classified

Teachers	Teachers	Teachers	Teachers	Teachers
<p>AGASSIZ, B.C.: Agassiz Chr. School invites applicants for the position of teaching principal for the 1992/93 school year. This K-7 school with 95 students needs an enthusiastic individual to teach Grades 6 and 7 - 60 per cent and administrator 40 per cent. Join a growing interdenominational school community in beautiful Fraser Valley. The successful applicant must be an experienced administrator with a commitment to Jesus Christ, have a love for children and be goal oriented. Please direct your inquiries to:</p> <p>Education Committee Agassiz Chr. School Box 323 Agassiz, BC V0M 1A0 Phone: (604) 796-9310</p>	<p>ORILLIA, Ont.: Orillia Chr. School is seeking applications for a full-time primary position and a half-time resource position for the 1992/93 school year. Please address all resumes and/or inquiries to:</p> <p>George Kamphuis, Principal Box 862 Orillia, ON L3V 1G6 Phone: (705) 328-0532</p>	<p>UTTERSON, Ont.: Muskoka Chr. School is seeking a teacher for a combined Grade 2 and 3 class, plus other possible openings at primary and junior levels. Please call Bill Fitch, Principal at (705) 385-2847 or write to:</p> <p>Box 150 Utterson, ON POB 1M0</p>	<p>VANCOUVER, B.C.: Vancouver Chr. School, a denominational diverse community, will be offering Kindergarten through Grade 9 in the coming school year. We will have possible openings for full-time teachers in Kindergarten and Grade 6 beginning in September, and will require a part-time music teacher. Please direct inquiries regarding these positions to:</p> <p>Ron Donkersloot, Principal, Vancouver Chr. School, 3496 Mons Drive, Vancouver, BC V5M 3E6</p>	<p>Centennial Christian School Operated by the Terrace Calvin Christian School Society</p> <p>Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from Kindergarten through Grade 9. We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.</p> <p>Persons with a math, socials or music/band background are especially encouraged to apply. However, others will also be considered.</p> <p>We will also require a full-time Grade 2 teacher beginning in September 1992. Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:</p> <p>Frank Voogd Centennial Christian School 3608 Sparks Street Terrace, BC V8G 2V6 Phone: (604) 635-6173</p>
<p>AYLMER, Ont.: Immanuel Christian School invites applications for possible openings at all grade levels (one to include junior intermediate phys. ed.)</p> <p>Send letter of application and resume to:</p> <p>Andy VanderPloeg, Principal Immanuel Chr. School 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home)</p>	<p>PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for computer, English, French and woodworking (junior secondary) and possible intermediate positions for the 1992/93 school year. Applications are to be sent to:</p> <p>Cedars Chr. School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Mr. John Reems Phone: (604) 564-0707</p>	<p>REXDALE, Ont.: Timothy Chr. School invites applications for a position in either the junior or intermediate levels. Teachers with abilities in music, French or phys. ed. are especially encouraged to apply. If interested and qualified, please send resume and references to:</p> <p>Mr. G. Postma, Principal Timothy Chr. School 28 Elmhurst Drive, Rexdale, ON M9W 2J5 Phone: (416) 741-5770</p>	<p>SMITHERS, B.C.: Bulkley Valley Chr. School (K-12, 300 students on two campuses) has for Sept. 1992, a definite opening in Kindergarten and a possible opening in elementary and High School music/band/choir.</p> <p>Please address inquiries/resumes to:</p> <p>The Principal Bulkley Valley Chr. School Box 3635, Smithers, BC V0J 2N0 or call: (604) 847-4238 collect.</p>	<p>ATTENTION: ALL SCHOOLS</p> <p>When sending us copy for teacher ads, by mail or fax, please indicate 1) ad size and 2) how many weeks the ad should run!</p> <p>Note: If you do not indicate the number of ad repeats, we will insert the ad on a weekly basis until further notice.</p> <p>As well, please honour our deadline, Wednesday of the week prior to issue date.</p> <p>Calvinist Contact Advertising Manager</p>
<p>BRESLAU, Ont.: Woodland Chr. High School invites applications for a possible opening for teachers with qualifications in English and history/geography.</p> <p>Please send letters and resumes to:</p> <p>Woodland Chr. High School R.R. #1, Breslau, ON N0B 1M0</p>	<p>PARKVIEW MEADOWS RETIREMENT VILLAGE</p> <p>ACARING ADULT COMMUNITY</p> <p>Shalom Manor and Holland Christian Homes waiting lists are at an all-time high. We provide services and accommodation to help meet this need.</p> <p>DID YOU KNOW THAT PARKVIEW MEADOWS RETIREMENT VILLAGE INC.:</p> <ul style="list-style-type: none"> • is a superb new seniors complex that is still a secret to many Christian Reformed Church seniors who are looking for very affordable services and housing? • is owned, managed, staffed and occupied by mostly C.R.C. members? • is designed and staffed so that it fits the new <i>Long Term Care</i> program being developed by the <i>Ontario Government</i>? • is morally supported by the deacons from all the nearby C.R.C. churches? • has an appointed diaconate liaison person on the Board of Directors? • provides: <ul style="list-style-type: none"> - sincere Christian staff, many of whom speak Dutch. - guest attendant on duty 24 hours a day supervised by a Registered Nurse during days and on call. - MORE CARE if needed. - chapel service every Sunday. - pastor and appointed elder visitation. - transportation to shopping, entertainment etc. - programs to help overcome loneliness. - dining room providing nutritious meals. • has a few private and semi-private full service rooms for rent or purchase at <i>rates that fit pension income</i>? • has a few beautiful apartments for purchase at below market rates? <p>In-house facilities:</p> <ul style="list-style-type: none"> - hobby/exercise rooms - quiet library - attractive lounges - hair salon/barber shop - tuck shop <p>As a not for profit organization, we would like to provide good income to members of the Christian community. Therefore, investments at 8 per cent return are now being accepted.</p> <p>FOR MORE INFORMATION OR TO ARRANGE A VISIT CONTACT:</p> <p>Ann DeVries, Business Manager c/o Parkview Meadows Retirement Village 72 Town Centre Dr. Townsend, ON N0A 1S0 Phone: (519) 587-2447</p>	<p>For Rent</p>	<p>For Rent</p>	<p>For Rent</p>
<p>LACOMBE, Alta.: Lacombe Chr. School invites applications from qualified teachers for a possible science/computer studies position in junior high and for two possible positions at the upper elementary level. A background in French is desirable. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p> <p>Wernart van Deventer Lacombe Chr. School P.O. Box 1749 Lacombe, AB T0C 1S0 Phone: (403) 782-6531</p>	<p>Share our vision</p> <p>Calvinist Contact</p> <p>I want to subscribe to Calvinist Contact. Here is my cheque for:</p> <p>\$37.50 (1 year) <input type="checkbox"/></p> <p>\$70.00 (2 years) <input type="checkbox"/></p> <p>Please start my subscription today.</p> <p>Name _____</p> <p>Address _____</p> <p>City _____</p> <p>Prov./State _____</p> <p>Code _____</p> <p>Calvinist Contact</p> <p>261 MARTINDALE ROAD UNIT 4 ST. CATHARINES, ON L2W 1A1</p>	<p>PARKVIEW MEADOWS RETIREMENT VILLAGE</p> <p>ACARING ADULT COMMUNITY</p> <p>Shalom Manor and Holland Christian Homes waiting lists are at an all-time high. We provide services and accommodation to help meet this need.</p> <p>DID YOU KNOW THAT PARKVIEW MEADOWS RETIREMENT VILLAGE INC.:</p> <ul style="list-style-type: none"> • is a superb new seniors complex that is still a secret to many Christian Reformed Church seniors who are looking for very affordable services and housing? • is owned, managed, staffed and occupied by mostly C.R.C. members? • is designed and staffed so that it fits the new <i>Long Term Care</i> program being developed by the <i>Ontario Government</i>? • is morally supported by the deacons from all the nearby C.R.C. churches? • has an appointed diaconate liaison person on the Board of Directors? • provides: <ul style="list-style-type: none"> - sincere Christian staff, many of whom speak Dutch. - guest attendant on duty 24 hours a day supervised by a Registered Nurse during days and on call. - MORE CARE if needed. - chapel service every Sunday. - pastor and appointed elder visitation. - transportation to shopping, entertainment etc. - programs to help overcome loneliness. - dining room providing nutritious meals. • has a few private and semi-private full service rooms for rent or purchase at <i>rates that fit pension income</i>? • has a few beautiful apartments for purchase at below market rates? <p>In-house facilities:</p> <ul style="list-style-type: none"> - hobby/exercise rooms - quiet library - attractive lounges - hair salon/barber shop - tuck shop <p>As a not for profit organization, we would like to provide good income to members of the Christian community. Therefore, investments at 8 per cent return are now being accepted.</p> <p>FOR MORE INFORMATION OR TO ARRANGE A VISIT CONTACT:</p> <p>Ann DeVries, Business Manager c/o Parkview Meadows Retirement Village 72 Town Centre Dr. Townsend, ON N0A 1S0 Phone: (519) 587-2447</p>	<p>For Rent</p>	<p>For Rent</p>

Events/Classified

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L0R 2A0
or call
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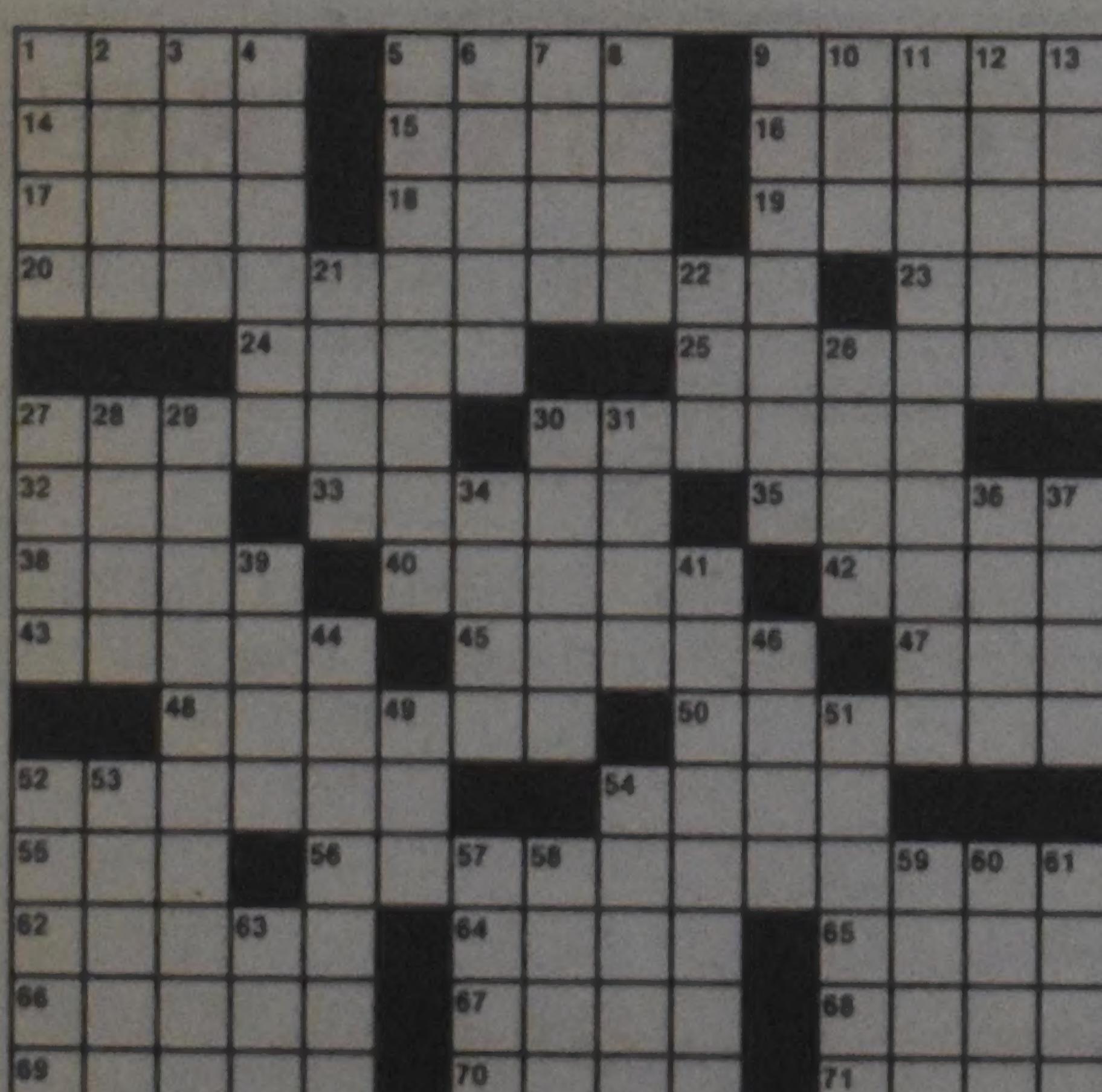
Herman de Jong
4414 Jordan Rd, Jordan Station, ON
L0R 1S0

Weekly puzzle

by Wilson McBeath

ACROSS
1 Hauls
5 Lupino and Tarbell
9 Prince of India
14 "Neither can you crack —" (Emerson)
15 A Charles
16 Residence
17 Timbuktu's land
18 Abusive criticism
19 Composer Franz
20 Cody
23 Vietnam's — Dinh Diem
24 Painter
25 Semiconductors
27 Maintain
30 Singer MacKenzie
32 Expansive
33 Mass of ice
35 Logic
38 Caps of Ayr
40 " — is icumen in" (Anon.)
42 Elliptical
43 Musketeer
45 Downs or salt
47 Stat. for Noian Ryan
48 Hockey team
50 Beat in a race
52 Fr. city
54 — boy!
55 Exclamations
56 Washington racer?
62 Fix in a way
64 Equivalent of a miss
65 Biblical weed
66 Wear slowly
67 " —, poor Yorick"
68 Author Ferber
69 Europeans
70 Loch —
71 Vat man

DOWN
1 Ella
2 Sloth
3 Chasm



Last week's puzzle

4 Smother
5 Distends
6 Sadness
7 Bahrain native
8 H.H. Munro
9 Sports car races
10 Ribcuff or Burrows
11 Mile-high singer?
12 Motto
13 Sandwiches
21 Haughtiness
22 Mormons: abbr.
26 Food staple
27 Dog of 15A
28 Bleacher spot
29 Texas pioneer
30 Umbrellas
31 Freezes
34 Regretful one
36 Ms Teasdale
37 Verve
39 Earth
41 Like a nomad
44 Flounders in liquid
46 Silent
49 Compass dir.
50 Sampled
52 Recorded
53 Maureen or John
54 Map collection

57 To — (as one)
58 Mah jongg piece
59 Knight's spouse
60 Maritime bird
61 Abrade
63 Alphabet run

Calendar of Events

April 25	Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Willowdale United Church, Willowdale, Ont.	May 2	Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Christ Church Cathedral, Hamilton, Ont.
April 25	"Men in Praise." Tenth annual Christian male chorus festival, at 8 p.m., Covenant CRC, St. Catharines, Ont. Tickets at the door.	May 2	CPJ BC Conference on "So you have an opinion on politics? Everyone is entitled to your opinion!" At the CRC, Langley, B.C.
April 25	CPJ Alberta Conference on "Walking together: Listening to Aboriginal Voices." At Woodynook CRC, Blackfalds, Alta.	May 2	25th anniversary celebration of the Christian School Cambridge, Ont. Open house: 1-4 p.m. Dinner from 5:30-7:30 p.m. at the Forward Baptist Church, followed by rededication service at 8 p.m. For info. call (519) 621-9871.
April 25	Christian Rainbows meeting, 10 a.m. - 3 p.m., Can. Ref. Church, Hwy. 5, near Waterdown, Ont. Speaker: Salem's Rev. A. Dreise. For info. call (416) 639-1075 or 637-9151.	May 3	Concert by the "Adoramus-Maranatha Choir" at 3 p.m., St. Andrew's Pres. Church, Trenton, Ont.
May 1-3	Conference for all Christian singles, at Elim Lodge, Peterborough, Ont. For info. call (416) 451-7608.	May 8	Concert by the "Adoramus-Maranatha Choir" and Wellandport's Brass Band "Excelsior" at 8 p.m., Bethany CRC, Fenwick, Ont.
May 1	Spring concert by the Palmerston CRC Choral Society and the Springdale & District Male Choir. At 8 p.m., CRC, Palmerston, Ont.	May 8-9	Ligonier Ministries' 1992 Toronto Conference "The Drama of Redemption," featuring R.C. Sproul, James M. Boice and Sinclair Ferguson as speakers. At the Hilton, Toronto, Ont. For info. call (800) 435-4343.
May 2	Concert by the Alliston Golden Bells, a hand bell choir, at 8 p.m., St. Paul's Presb. Church, Port Hope, Ont.	May 9	Concert by the Achill & Georgetown Choral Societies at 8 p.m., Immanuel CRC, Hamilton, Ont. Proceeds for Redeemer College.
May 2	Conference on alcoholism and other drug addictions, sponsored by Salem/Family Outreach, at Maranatha CRC, Cambridge, Ont. Speaker: Dr. Rich Grevengoed. For info. call (416) 679-6490.	May 9	Organ and choir concert featuring Andre Knevel, The Osgoode Township Male Choir and soprano Janet Guillen. At 8 p.m., St. Andrew's Pres. Church, Ottawa, Ont.
May 2-June 4	Sander van Marion, well-known Dutch organist, in concert. All events start at 8 p.m. May 2 , Cathedral Church of the Redeemer, Calgary, Alta.; May 7 : Gaeta Memorial United, Red Deer, Alta.; May 8 : West End CRC, Edmonton, Alta.; May 14 : Emmanuel CRC, Calgary, Alta.; May 16 : Southminster United Church, Lethbridge, Alta.; May 21 : First CRC, Lynden, WA; May 22 : CRC, Abbotsford, B.C.; May 23 : First CRC, New Westminster, B.C.; May 25 : Emmanuel CRC, Victoria, B.C.; May 26 : First CRC, Duncan, B.C.; June 4 : Maranatha Can. Ref. Church, Surrey, B.C.	May 9	Ontario Friendship Teacher Conference. Theme: "Spring of Living Water." At Woodland Chr. High School, Breslau, Ont. For info. call (519) 822-5829.
May 2	The King's College Convocation Ceremonies, at West End CRC, Edmonton, Alta. Speaker: Jean Forest. For info. call (403) 428-0727.	May 15	Reformed Bible College — sponsored dinner at 7 p.m. (reception at 6:15 p.m.), Redeemer College, Ancaster, Ont. RBC President Edwin Roels will speak. For reservations call (416) 529-0454. Alumni meeting follows.

Spring
is
the time
for
vacation
ads.

Church news

Christian Reformed Church

Calls accepted

— to Rehoboth Christian Ministries, an Alberta-wide ministry to the disabled, as director of pastoral care and counselling, Rev. Melle Pool, currently a chaplain at the Pastoral Institute, Edmonton, called by Trinity, Edmonton.

Events ↗

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Conductor: A. Dale Wood

Accompanist: Christopher Dawes & Guest Organist



Tickets available for concert in London, Ont., at St. Peter's Basilica on May 23, 1992, at 8 p.m. \$8.00 per person. Call Hysen Music (519) 433-6173.

Roy Thomson Hall, Toronto, on Friday, May 29, 1992, at 8 p.m. (almost sold out).

For more information call 1-800-387-9974

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, Calvinist Contact will carry the Summer Job Market section in the Classifieds. We urge you to check this section until May 29. Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!
Stan de Jong,
Manager

Vacation ideas for the summer of 1992

Vacationing in the Maritimes?

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CAMP + SHALOM

Schedule for 1992 Summer Camps

REGULAR CAMPS

July 5 to July 10.	Grades 4, 5 & 6
July 12 to July 17.	Grades 7, 8 & 9
July 19 to July 24.	Grades 4, 5 & 6
July 26 to July 31.	Grades 7, 8 & 9
August 2 to August 7.	Grades 4, 5 & 6
August 9 to August 14.	Grades 7, 8 & 9
August 16 to August 21.	Grades 4, 5 & 6
August 23 to August 28.	Grades 10, 11 & 12

Grades listed are those entering in September.

SPECIALIZED CAMPS

July 12 to July 17.	Wilderness
July 19 to July 21.	Munchkins
July 22 to July 24.	Munchkins
July 26 to July 31.	Special Needs
August 2 to August 7.	Wilderness
August 9 to August 11.	Munchkins
August 12 to August 14.	Munchkins
August 16 to August 18.	Munchkins
August 19 to August 21.	Munchkins
August 30 to September 5.	Killarney Canoe Trip

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called tourists.
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and lakes with
aplomb.
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with a black
clicking eyepiece.
They think we are
cute and domestic
and dumb.
BW

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Beach and stay at

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Warmly,

Alan Grills, General Director

Summer 1992 Conference Schedule

July 1	Canada Day	Dr. D. Moore, Vision 2000
July 2-3	Ministry in Canada Today	Dr. P. Magnus, Briercrest
July 4-11	Judgment and Crowns	Dr. R. Freeman, Dallas
July 11-18	Family Life	Rev. D. Epstein, Ottawa
July 18-25	The Superiority of Christ	Rev. L. Worrad, Hamilton
July 25-August 1	Living With Your Emotions	Dr. D. Sherbino, OTS
August 1-3	Missions as a Lifestyle, Part 1	Rev. D. Ngien, AD 2000
August 3-7	Missions as a Lifestyle, Part 2	Mr. G. Verwer, OM
August 8-15	Shadows of Good Things to Come	Mr. B. Dowie, NBBI
August 15-22	The Frog in the Kettle	Dr. B. McRae, OBC/OTS
August 22-29	Communication/Conflict Resolution	Dr. C. Nichols, Providence
August 29-September 4	Wisdom of God	Dr. K. Opperman, Thornhill

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Send for our brochure with details on programs, costs, camping and
accommodations available. (1 1/2 hours north of Toronto).

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